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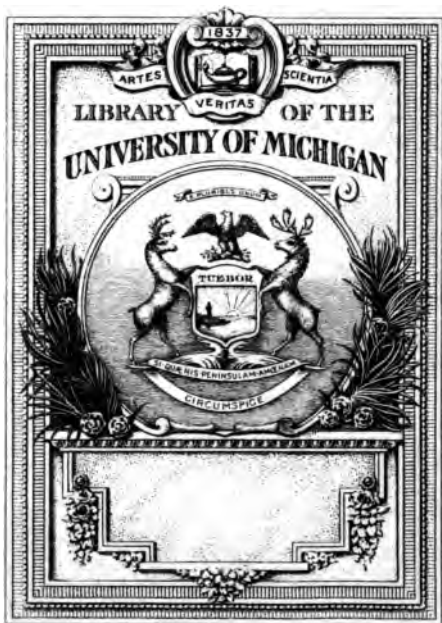
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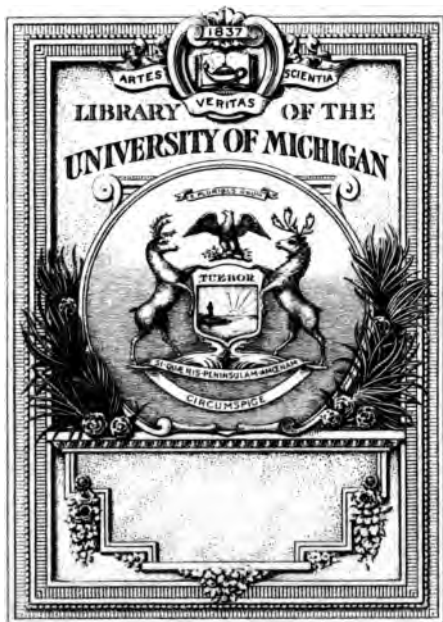
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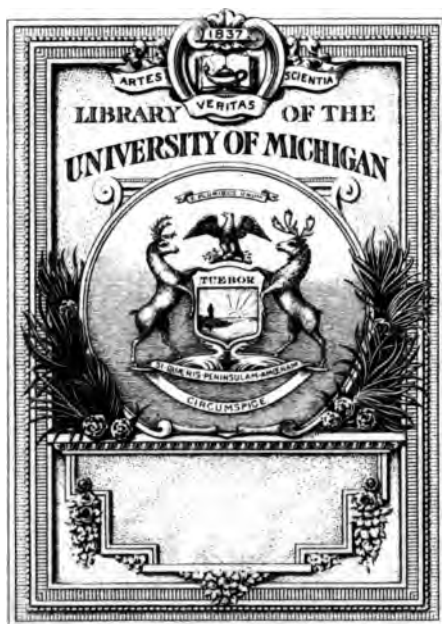
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THE NEW WORLD
COLLEGE READINGS IN ENGLISH



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THE NEW WORLD

COLLEGE READINGS IN ENGLISH

With an Introduction

on

Thinking and Writing,
Studying and Reading

BY

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AND

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New York

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1921

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PREFACE

It is the purpose of this book,

A. In its introduction,

1. Not to repeat again the terminology of rhetoric.
2. But to discuss thinking, writing, and studying as simply and concretely as possible.

B. In its selections,

1. Not to present a scattered series of disconnected essays, nor a series arranged according to rhetorical forms, but a connected group of selections centering on a few related themes.
2. Not to be evangelical in material, seeking to fix ideas, but to be challenging, seeking to provoke them, presenting such contrasted points of view that an agreement with all will be impossible.
3. Not, in general, to use material already often reprinted and therefore available.

TABLE OF CONTENTS

	PAGE
INTRODUCTION	
Rhetoric 21	<i>Simeon Strunsky</i> 9
Thinking and Writing	<i>Harold Bruce</i> 13
Studying and Reading	<i>Guy Montgomery</i> 68
THE NEW WORLD	
I. MANY-PEOPLED	
American and Briton	<i>John Galsworthy</i> 85
England to America	<i>Margaret Prescott Montague</i> 101
The National Spirit	<i>Gilbert Chesterton</i> 120
What an Englishman Is Made Of	<i>Matthew Arnold</i> 123
First Impressions of Japan	<i>G. Lowes Dickinson</i> 134
Strangeness and Charm	<i>Lafcadio Hearn</i> 138
Russian National Character	<i>William Lyon Phelps</i> 148
From Russia to America	<i>Stephen Graham</i> 170
The "Divine Average"	<i>G. Lowes Dickinson</i> 176
II. HURRIED	
America and Acceleration	<i>G. Lowes Dickinson</i> 181
All Means and No End	<i>Arnold Bennett</i> 190
The Quarry Slave: the Pace of Life	<i>Simeon Strunsky</i> 193
III. BUILDING IN A NEW SETTING	
The Nations Build	<i>John Ruskin</i> 199
Dynamos and Power-Houses	<i>H. G. Wells</i> 215
Brick and Mortar: Wanderlust	<i>Simeon Strunsky</i> 218
The Land of Homer	<i>John Ruskin</i> 227
The Age of Gold	<i>John Ruskin</i> 235
The Age of Umber	<i>John Ruskin</i> 246

CONTENTS

7

PAGE

IV. NOW REJECTING AND NOW ACCEPTING LIFE

Both Sides	John Ruskin	261
✓ The Pessimist Speaks and the Optimist Replies,	G. Lowes Dickinson	265
Hey, Rub-a-Dub-Dub	Theodore Dreiser	277
A World of Opportunity	Charles Mills Gayley	280
Low-Grade Citizens	Simeon Strunsky	292
Egdon Heath and Clym	Thomas Hardy	297
— El Dorado: Aes Triplex: Pulvis et Umbra,	Robert Louis Stevenson	304
On Shipboard	H. G. Wells	323
Progress	John Ruskin	325
Limited	Carl Sandburg	327
New York	Don Marquis	328
Chicago	Carl Sandburg	330
Woonsocket, City of Mills	James C. Alvord	332

V. MIRRORS ITS IDEALS

The Devil and the Deep Sea	Stephen Leacock	337
Dodging Pressures	Randolph Bourne	348
Griffy the Cooper	Edgar Lee Masters	371
Happy	Thomas Carlyle	372
When Good Fellows Get Together	Robert Duffus	376
On Sandals and Simplicity	Gilbert Chesterton	381
Marcus Aurelius, 1914: By the Turn of a Hand,	Simeon Strunsky	386
Fragments: The Seekers: Roadways	John Masefield	389

VI. AND ITSELF IN LITERATURE

Literature	John Morley	397
Man and the Race	George Woodberry	405
The Language of All the World	George Woodberry	424
Poetic People	Max Eastman	439
Getting the World Presented	H. G. Wells	450
The Modern Pulpit	G. Lowes Dickinson	452
Wandering Between Two Eras	Stuart P. Sherman	457

TABLE OF ILLUSTRATIONS

	FACING PAGE
This very corner of England	100
Tintagel Church	101
The only perfect mountain in the world	134
The Russian is a pilgrim upon the earth	135
The Greek architecture rose unerring, bright	204
An architecture of melancholy and aspiration	205
Your railroad stations, vaster than the temple of Ephesus {	206
	207
The Revivalist built the Vatican	236
Nested on his solitary jut of crag	237
A dazzling tower of light	286
Mr. Woolworth's tower	287

THE NEW WORLD

INTRODUCTION

RHETORIC 21

BY SIMEON STRUNSKY ¹

Every time I happen to turn to the Gettysburg Address I am saddened to find that, after many years of practice, my own literary style is still strikingly inferior to that of Lincoln at his best. The fact was first brought home to me during my sophomore year. . . .

In my sophomore year we used to write daily themes. We were then at the beginning of the revolt from the stilted essay to the realistic form of undergraduate style. Instead of writing about what we had read in De Quincey or Matthew Arnold, we were asked to write about what we had seen on the Elevated or on the campus. I presume this literary method has triumphed in all the colleges, just as I know that the new school of college oratory has quite displaced the old. Instead of arguing whether Greece has done more for civilization than Rome, sophomores now debate the question, "Resolved, that the issue of 4½ per cent. convertible State bonds is unjustified by prevailing conditions in the European money market." So with our daily themes. We did not write about patriotism or Shakespeare's use of contrast. We wrote about football, about the management of the lunch-room, about the need of more call-boys in the library.

The underlying idea was sensible enough. But it was disheartening to have a daily theme come back drenched in red ink to show where one's prose rhythm had broken down or

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the relative pronouns had run too thick. Our instructors were good men. They did not content themselves with pointing out our sins against style; they would show us how much more skillfully the English language could be used. When I wrote: "That the new improvements that have been made in the new gymnasium that has just been inaugurated are all that are necessary," my instructor would pick up the Gettysburg Address and read out aloud: "But in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground." Sometimes he would pick up the Bible and read out aloud:

For now should I have lain still and been quiet, I should have slept: then had I been at rest,

With kings and counselors of the earth, which built desolate places for themselves.

Sometimes he would read from Keats' "Grecian Urn," or ask me, by implication, why I could not frame a concrete image like "Look'd at each other with a wild surmise, Silent upon a peak in Darien."

Even then I labored under a sense of injustice. I could not help thinking that the comparison would have been more fair if I had had a chance to speak at Gettysburg and Abraham Lincoln had had to write about the new gymnasium. I thought how the red ink would have splashed if I had ended a sentence with a comma like Job, or had said "kings and counselors which." Are there still sophomores whom they drill in writing about the prospects of the hockey team and to whom they read *The Fall of the House of Usher*, as an example of what can be done with the English language? And do some of them do what some of us, in desperation, used to do? We cheated. We worked ourselves up into ecstasies of false emotion over the hockey team or pretended to see things in Central Park which we never saw. I always think of Central Park with bitterness. We were to write a description of what we saw as we stood on the Belvedere looking north. I wrote a faithful catalogue of what I saw, and

the instructor picked up *Les Misérables* and read me the story of the last charge over the sunken road at Waterloo. I should have done what one of the other men did. He never went to Central Park. He stayed at home and, looking straight north from the Belvedere, he saw the sun setting in the west, and Mr. Carnegie's new mansion to the east, and the towers of St. Patrick directly behind him. He saw it all so vividly, so harmoniously, that they marked him A. I got C+. Is it any wonder that I cannot even now read the Gettysburg Address without a twinge of resentment?

And yet we were fortunate in one way. In those days they read the Gettysburg Address to us as a model, and in spite of our resentment our sophomore hearts caught the glory and the awe of it. But in those days the art of text-book writing had not attained its present perfection, and the Gettysburg Address had not yet been edited as a classic with twenty pages of introduction and I don't know how many foot-notes. Am I wrong in supposing that somewhere in the high schools or the colleges this is what the young soul finds in the Gettysburg Address?:

Fourscore and seven years ¹ ago our fathers ² brought forth on this continent ³ a new nation,⁴ conceived in liberty, and dedicated to the proposition ⁵ that all men are created equal.⁶ Now we are engaged in a great civil war,⁷ testing whether that nation,⁸ or any nation so conceived and so dedicated,⁹ can long endure. We are met on a great battlefield ¹⁰ of that war.

¹ I.e., eighty-seven years ago. The Gettysburg Address was delivered Nov. 19, 1863. Lincoln is here referring to the Declaration of Independence.

² Figuratively speaking. To take "fathers" in a literal sense would, of course, involve a physiological absurdity.

³ The western continent, embracing North and South America.

⁴ "A new nation." This is tautological, since a nation just brought forth would necessarily be new.

⁵ "Proposition," in the sense in which Euclid employs the term and not as one might say now, "a cloak and suit proposition."

⁶ See the Declaration of Independence in Albert Bushnell Hart's *American History Told by Contemporaries* (4 vols., Boston, 1898-1901).

⁷ The war between the States, 1861-65.

⁸ I.e., the United States.

⁹ See Elliot's *Debates in the several State Conventions on the adoption of the Federal Constitution*, etc. (5 vols., Washington, 1840-45).

¹⁰ Gettysburg; a borough and the county seat of Adams Co., Pennsylvania, near the Maryland border, 35 miles southwest of Harrisburg. Pop. in 1910, 4,080.

I. THINKING AND WRITING

BY HAROLD BRUCE

A perpetual motion machine runs inside our heads. It's running already just behind the eyes of a seven year old friend of mine who wants to know what makes electricity, rain, and small boys; and who wipes out every period of mine by saying, bright-eyed, "Then what?" It's still running in the old lady who "sets and thinks" and sometimes "just sets." God forbid that it ever run down, that it ever forget,

The activity
of the mind
is charted
by rhetoric.

"For to admire an' for to see,
For to be 'old this world so wide —."

God forbid that *Rhetoric 21*, its red-inked fingers between the pages of Lincoln, Shakespeare, Keats, and the Holy Bible, ever cheat it of its desire and its curiosity, for once they have flown, the machine, its driving force weakened, creaks in all its parts. But *Rhetoric 21* has its place, if it will only keep it. Blue prints come before engines, and rhetoric draws the blue prints for the mind, the charts of its raw material, its process, and its product.

Its raw material, the charts will show, comes from three sources, from (1) experience, (2) talking and reading, and (3) reflection. If I want to think with any sureness about Ireland, I must have been there, or have read and talked with those who have been there, or have reflected on conditions in that "most distressful country." Even then, if my opinion comes from experience alone it is apt to be narrow and inconclusive, and to depend on whether I set foot in Dublin or in Belfast; and if it comes from talking

The mind is
filled by (1)
experience,
(2) talking
and reading,
and (3) re-
flection.

and reading alone it is apt to be second-hand and unreliable, and to have now a green and now an orange tint of propaganda; and if it comes from reflection alone it is apt to be up in the air, to be what I want to think more than what the facts should make me think. If I have been in Ulster and the southern counties, if I have talked with all manner of men in both regions, if I have tried to think without prejudice from the beginning, I have the best chance for a just opinion. Thus the raw material for the mind can be enriched only by broad experience, by wide talking and reading, and by reasonable reflection.

In real life we do not begin, I suppose, by saying, "Go to, I will enrich my ideas: I will live fully, talk and read widely, reflect soundly." The mind, active as it is, shares our human frailty, and in the face of a mental job is often in the mood of Rastus who told the judge, "Ah eats well, and ah sleeps well, but somehow ah has no inclination to work." A spur is necessary. When a job has to be done, and the mind is pricked to action by necessity or interest, it will probably flash at random across its experience and reading and talking and thinking, seeking a place where it has knowledge and control. It may stop at college or D K E or football, because it has experience of them, or at Mexico or railroads or the League of Nations because

Thought,
rising from
necessity or
interest or
knowledge,
begins in
a flash.

ASSIGNMENT 1.

What material can you bring in on such a subject as:

The Slavic immigrant in Pennsylvania, or

The Japanese in California, or

The Italian in New England?

What is the source of your knowledge?

If from experience, is the experience broad? typical?

If from reading and talking, are the sources reliable? informed? unprejudiced? representative?

If from reflection, is the reflection based on sufficient knowledge of facts? Are the conclusions logically sound?

How can you, practically, enrich the material on this subject you already have at your command?

it has heard so much of them, or at the need of pleasure in life, or the justification of white lies, or Christian Science, because it has reflected on them. It will have a first reaction towards a subject, a reaction fleeting unless held, a flash.

But if the reaction goes on, because the mind feels interest in or knowledge of a subject, the flash will be diffused, and the subject will suggest, instead of a single fleeting idea, a cluster of ideas. A group of students, for instance, interested in naming the American characteristics which would impress a visitor like Viscount Bryce or H. G. Wells or Arnold Bennett, held the American to be hurried, money-getting, luxurious, strained, not serious in politics, self-confident, alert, conceited, restless, energetic, impulsive, free in thought, forceful in will, hasty, cheerful, happy-go-lucky, optimistic, extravagant, generous, individualistic, materialistic, inartistic, free of tradition, democratic, greedy, ingenious, frank, determined, self-reliant, humorous, slangy, full of "pep," speedy, improvident. They saw enough qualities in him to take the breath away; the tale is not half told. They thought him a personal radical, cosmopolitan, lacking in emotion, careless, sociable, boastful, corrupt in his politics, living in the future, giving freedom to women, admiring "get-rich-quick-Wallingfords," lacking tact, lacking reverence for relics, inventive, fond of strenuous gay times, in a constant search for

Pausing on a broad subject, the mind finds it many-sided.

ASSIGNMENT 2.

Supply a series of definite predicates for one of these terms:

The New Yorker is ____.

The Philadelphian is ____.

The Bostonian is ____.

The Westerner is ____.

The Englishman is ____.

The Frenchman is ____.

The Mexican is ____.

Which topic is most definite and exact?

Which topic is most characteristic?

Which topic is most worth working out?

pleasure, bluffing, nervous, liberal-minded, irreligious, hospitable, abrupt, wasteful, admiring youthfulness in elderly women, mixing old-fashioned and ultra-modern ideas, having a faculty for organizing on a business basis, living in overheated rooms and going for long outdoor walks, anxious to please, and tolerating lynchings and billboards.

It was time to stop. The cluster of ideas was growing too nebulous. Unless the mind wishes to undertake the development of the whole complex array, it must focus on some definite point and shut out the rest. Narrow "American characteristics" to "The American is self-reliant," and such a point is found. Now this narrowing, whatever the subject, is an unavoidable step in any simple development of thought. Begin with "War." By narrowing the field to:

<i>War of 1914</i> , we eliminate	<i>Wars in general</i> ;
to <i>Inventions</i> , " "	<i>campaigns, politics and other aspects of the war of 1914</i> ;
to <i>Submarines</i> , " "	<i>gas, airplanes, tanks and other inventions</i> ;
to <i>Defense against Submarines</i> , " "	<i>efficiency and growth of submarines</i> ;
to <i>Depth-bombs</i> , " "	<i>nets, armor, and other defenses</i> .

We end with the definite topic, "The depth-bomb proved an effective weapon of defense against the submarine in the Great War." Each elimination, deciding what part of the territory was not to be entered, was as much a part of the campaign as the deciding of what territory was to be entered. Begin with "Mexico" or "Art,"

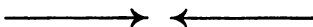
<i>Mexico</i>	<i>Art</i>
<i>Unrest</i>	<i>Theater</i>
<i>Land</i>	<i>Lack of "legitimate" plays</i>
<i>Large Private Holdings</i>	<i>Moving Pictures</i>

and we may come out with, "Large private holdings of land are one cause of the present unrest in Mexico," or, "The moving pictures have made it impossible to see the spoken drama outside the large cities." Of course the more immediately the mind focuses, the more efficiently it is working.

So far the attention is outward,



a flash of interest across the breadth of a subject, and the elimination of all but one aspect of it. Once that elimination is completed, the interest shifts inward,



and the question becomes one of how the mind can develop the definite topic on which it has focused. A topic is a seed. As a seed has within it the power to grow into root, stem, branch, leaf, and flower, so a topic, if the mind works on it, has the power to grow, to branch, and even to flower. Its growth has all the variety that plant and tree have, from blade of grass to sequoia, from talk at the family dinner table (God knows that needs help, says Professor Phelps) to the words of Lincoln, Shakespeare, Keats, and the Bible, from Mr. Strunsky's C+ catalog of Central Park, to Ruskin's picture of Europe:

Every aspect or topic is a seed with power of various growth.

"Let us, for a moment, try to raise ourselves even above the level of the birds' flight, and imagine the Mediterranean lying beneath us

ASSIGNMENT 3.

Narrow the following terms to definite topics, by a method similar to that used in the text:

University

Labor and Capital

Russia

Write out the definite topics at which you arrive.

Which one was reached most immediately, with fewest steps of elimination?

Which one is best suited to simple development?

like an irregular lake, and all its ancient promontories sleeping in the sun: here and there an angry spot of thunder, a gray stain of storm, moving upon the burning field; and here and there a fixed wreath of white volcano smoke, surrounded by its circle of ashes; but for the most part a great peacefulness of light, Syria and Greece, Italy and Spain, laid like pieces of a golden pavement into the sea-blue, chased, as we stoop nearer to them, with bossy beaten work of mountain chains, and glowing softly with terraced gardens, and flowers heavy with frankincense, mixed among masses of laurel, and orange, and plummy palm, that abate with their gray-green shadows the burning of the marble rocks, and of the ledges of porphyry sloping under lucent sand. Then let us pass farther towards the north, until we see the orient colors change gradually into a vast belt of rainy green, where the pastures of Switzerland, and poplar valleys of France, and dark forests of the Danube and Carpathians stretch from the mouths of the Loire to those of the Volga, seen through clefts in gray swirls of rain-cloud and flaky veils of the mist of the brooks, spreading low along the pasture lands: and then, farther north still, to see the earth heave into mighty masses of leaden rock and heathy moor, bordering with a broad waste of gloomy purple that belt of field and wood, and splintering into irregular and grisly islands amidst the northern seas, beaten by storm, and chilled by ice-drift, and tormented by furious pulses of contending tide, until the roots of the last forests fail from among the hill ravines, and the hunger of the north wind bites their peaks into barrenness; and, at last, the wall of ice, durable like iron, sets, deathlike, its white teeth against us out of the polar twilight."

But whether the thought remains bare and stunted, or whether it bursts into sentences that sweep from the burning field of the Mediterranean to the white teeth of the polar ice,

- (1) Its seed will be the topic.
- (2) Its roots will spread; it will take sure hold on the ground, with repetition and definition of the topic.
- (3) Its stem will be the divisions into which it splits, the connections of cause and effect between it and other thoughts.
- (4) Its leaf and flower will be the examples, the comparisons, the contrasts, the details, with which it is expanded.

The knowledge of these possibilities for the growth of a topic is nothing in itself. It is an automobile without gasoline, a windmill without wind. Not until interest and the desire to communicate an idea to other minds supply the motive power does it have life and value. Suppose, for instance, that I wish to develop the thought that the American is self-reliant. Then, remembering how a topic grows, I may ask myself,

The knowledge of this power of growth has value only as it is applied.

- (1) Does this topic need to be said over?
- (2) Does any term in it need to be defined?
- (3) Does it need to be divided?
- (4) Is there a reason why it is true or a result of its being true?
- (5) Are there specific and convincing cases of it?
- (6) Is it like some other idea or situation?
- (7) Is it unlike some other idea or situation?
- (8) Does it need to be detailed?

It may be (1) *repeated* for force, "He stands on his own feet, foursquare to every wind that blows." Its subject, the American, may be (2) *defined* as including only those citizens of the United States who subscribe to the Constitution and who believe in the orderly evolution of government, excluding the dwellers in this country who are still alien in manner of life or in spirit. The American's self-reliance may be (3) *divided* as it shows itself in peace and in war; or in childhood and in maturity; or in pleasure and in business. There are many (4) *reasons why* the topic is true. It is true because the American springs from a sturdy and independent stock, because he lives where opportunities for self-support are many. I know a student twenty years old, who has had (I could not say "held") twenty-eight different jobs. The (4) *result* of its being true is an atmosphere of optimism, of keen rivalry and individual initiative. The (5) *examples* of it are endless. The Connecticut Yankee at King Arthur's

court took care of himself, and the Yankee doughboy of the lost battalion in the Argonne pulled through. The American who went across the Appalachians, the Mississippi, the plains, and the Rockies, had to use axe, scow, and prairie schooner. And only recently a "Nature Man," amid the applause of the press, went into the woods as naked and unashamed as when he was born, and came out fed and clothed. In this self-reliance of his the American (6) *is like* his best automobiles, strong, hitting on all cylinders, good in sun and good in rain, able to plow through snow or sand, not daunted even by the overland trail. He (7) *is unlike* the electric automobile, running smoothly on boulevards for a few miles, and then helpless unless recharged. Or, to drop the figure, he (7) *is unlike* the German as we have known him, the German brought up under a strict caste system, prepared for a definite place in civil life, lost in any other; trained to fight in mass formation in time of war, lost unless under orders. Finally, the American's self-reliance can be simply (8) *detailed*: he depends on himself; his family doesn't have to choose a wife for him; his wife's family doesn't have to present him with a dowry. Thus the catalog of possible material grows, soon to unwieldy proportions, to a length where selection instead of invention is needed.

The selection should be natural; the kind of growth should depend always on the kind of topic. Each seed produces after its kind, the citron not from the pumpkin seed, the oak not from the pussy-willow catkin. If the topic is vague or technical or doubtful in meaning, not distinct from all other topics, it must root itself more firmly by repetition in clearer and sharper words or by definition. If the material

The kind of growth depends on the kind of topic.

ASSIGNMENT 4.

Use the topic which you have chosen as most worth developing in Assignment 2; apply the eight questions on page 19 to it, and write out the possible material for its development which is suggested by each question.

covered by it is complex, if it needs ordering, splitting; needs to be analyzed and connected, it may, once rooted by repetition and definition, grow in stem and branch through division and through an analysis of its cause or effect. If it is in general terms, it will leaf and flower, gain color and body, by examples and comparisons and contrasts. Particularly if it is unfamiliar, comparisons and contrasts will set it in the mind beside what is familiar. If it deals with fact rather than with idea, it is apt to be simply detailed. "The American is self-reliant," being a general statement, would perhaps grow most naturally by reason why and example and detail; less probably, since it is not complex or unfamiliar, by division and comparison and contrast; least probably, since it is clear at first sight, by repetition and definition.

Of course these means of giving a topic the body in which it can live and by which it can pass into other minds, though they need selection, do not exclude but rather reënforce each other. They are all at command, as are the notes and scales of his instrument for the pianist. When James Bryce discusses our national characteristics he calls every one of them into play within two pages.

And the varieties of growth reënforce rather than exclude each other.

ASSIGNMENT 5.

What are probably the most natural methods of development for the following topics, and why?

- (a) Every national architecture expresses national character.
 - (b) The University is an eddy in the current of life.
 - (c) Americans acknowledge no superiority except wealth.
 - (d) Geniuses are uncomfortable persons with whom to live.
 - (e) Hamlet was not insane.
 - (f) There are many varieties of trees on the campus.
 - (g) A great standing army is unnecessary in this country.
 - (h) Evolution is not in any degree teleological.
 - (i) The small community possesses one signal advantage over the large one in its greater simplicity of life.
 - (j) The aim of Americans is acceleration.
 - (k) America's distinction is the absence of distinction.
-

Negative repetition.	Religion apart, they are an unreverential people. I do not mean irreverent,—far from it; nor do I mean that they have not a great capacity for hero-worship, as they have many a time shown. I mean that they are little disposed, especially in public questions—political, economical, or social—to defer to the opinions of those who are wiser or better instructed than themselves. Everything tends to make the individual independent and self-reliant. He goes early into the world; he is left to make his way alone; he tries one occupation after another, if the first or second venture does not prosper; he gets to think that each man is his own best helper and adviser. Thus he is led, I will not say to form his own opinions, for even in America few are those who do that, but to fancy that he has formed them, and to feel little need of aid from others towards correcting them. There is, therefore, less disposition than in Europe to expect light and leading on public affairs from speakers or writers.
Definition.	
Repetition.	
Details.	
Result.	
Contrast.	
Cause.	Even that strong point of America, the completeness and highly popular character of local government, contributes to lower the standard of attainment expected in a public man, because the citizens judge of all politics by the politics they see first and know best,—those of their township or city,—and fancy that he who is fit to be selectman, or county commissioner, or alderman, is fit to sit in the great council of the nation. Like the shepherd in Virgil, they think the only difference between their town and Rome is in its size, and believe that what does for Lafayetteville will do well enough for Washington.
Examples.	
Comparison.	
Division.	The want of serious and sustained thinking is not confined to politics. One feels it even more as regards economical and social questions.

In Bryce's work, as in all writing, the methods of development overlap and intertwine: there is division ("political, economical, or social") in his definition, and example ("those of their township or city") in his cause, and details in many of his examples. What he wants, what every writer wants, is

not a checkerboard development, squares all red or all black, but a woven composition, with light and shades blended.

ASSIGNMENT 6.

Make a list of the first examples of each of the eight types of thought development which you find in reading from the beginning of Ruskin's *The Nation's Build* (p. 199).

ASSIGNMENT 7.

Write a fully developed paragraph on the views of old age given as Llywarch's and as Rabbi Ben Ezra's in the following poems, labeling in the margin each method of thought development which you use.

LLYWARCH

O my crutch! is it not autumn, when the fern is red, the water-flag yellow? Have I not hated that which I love?

O my crutch! is it not winter-time now, when men talk together after that they have drunken? Is not the side of my bed left desolate?

O my crutch! is it not spring, when the cuckoo passes through the air, when the foam sparkles on the sea? The young maidens no longer love me.

O my crutch! is it not the first day of May? The furrows, are they not shining; the young corn, is it not springing? Ah! the sight of thy handle makes me wrath.

O my crutch! stand straight, thou wilt support me the better; it is very long since I was Llywarch.

Behold old age, which makes sport of me, from the hair of my head to my teeth, to my eyes, which women loved.

The four things I have all my life most hated fall upon me together,—coughing and old age, sickness and sorrow.

I am old, I am alone, shapeliness and warmth are gone from me; the couch of honor shall be no more mine; I am miserable, I am bent on my crutch.

How evil was the lot allotted to Llywarch, the night when he was brought forth! sorrows without end, and no deliverance from his burden.

MATTHEW ARNOLD, *The Study of Celtic Literature*.

RABBI BEN EZRA

Grow old along with me!

The best is yet to be,

INTRODUCTION

ASSIGNMENT 7 (*continued*).

The last of life, for which the first was made.
 Our times are in His hand
 Who saith, "A whole I planned,
 Youth shows but half; trust God: see all, nor be afraid!"

Therefore I summon age
 To grant youth's heritage,
 Life's struggle having so far reached its term:
 Thence shall I pass, approved
 A man, for aye removed
 From the developed brute; a God though in the germ.

And I shall thereupon
 Take rest, ere I be gone
 Once more on my adventure brave and new:
 Fearless and unperplexed,
 When I wage battle next,
 What weapons to select, what armor to indue.

Youth ended, I shall try
 My gain or loss thereby;
 Leave the fire-ashes, what survives is gold:
 And I shall weigh the same,
 Give life its praise or blame:
 Young, all lay in dispute; I shall know, being old.

So, take and use Thy work:
 Amend what flaws may lurk,
 What strain o' the stuff, what warpings past the aim!
 My times be in Thy hand!
 Perfect the cup as planned!
 Let age approve of youth, and death complete the same!

ROBERT BROWNING.

ASSIGNMENT 8.

Repeat Assignment 7, substituting for the material there the viewpoints of Mr. Sandburg, Mr. Marquis, and Mr. Alvord, in their poems *Chicago* (p. 330), *New York* (p. 328), and *Woonsocket, City of Mills* (p. 332).

ASSIGNMENT 9.

Repeat Assignment 7, substituting for the material there an explanation of William Blake's meaning in the following verses:

ASSIGNMENT 9 (continued).

I heard a Devil curse
Over the heath and the furze:
Mercy could be no more
If there was nobody poor.

And Pity no more could be,
If all were as happy as we!
At his curse the sun went down,
And the heavens gave a frown.

Down pour'd the heavy rain
Over the new reap'd grain:
And Misery's increase
Is Mercy, Pity, Peace.

If, now, I look at two student themes to see whether the writers have succeeded in weaving their ideas together, I find that the one

is loosely
woven and
jerky, be-
cause

whereas
the other
is firm and
smooth,
because

*The Mistakes of College
Life*

College is the place to make a man out of a youth, and it is done by increasing his responsibility and strengthening him to meet it.

It is not a crime to make a mistake. It is human to err. But to repeat the same mistake again and again is foolish. The youth learns by making mistakes, but he must also learn to avoid making them.

His mission in this world is to be of some use in it, and he can be of use by giving to it something worthy of his best labors. He can also help the weak ones, aid those in distress, be an example of good manhood by leading an upright life,—in fact, be "there" and be "there" with all his heart.

College days are some-

*Science and International
Good Will*

While the Peace Conference at Paris is devising means and endeavoring to stimulate a cooperative spirit of "International Good Will" to prevent future wars, a significant incident not less important is taking place, and is occupying the front pages of our great daily newspapers, even obscuring the reports of the happenings in Europe. That event is the trans-Atlantic flight.

Recently the newspapers reported that three American aeroplanes had left New Foundland on a 1350 mile trip to the Azores in an attempt to cross the Atlantic. Hour after hour of anxious waiting passed without any news from them. Suddenly, after fifteen hours, the announcement

times days of sorrow as the youth finds many temptations in his path. But while the dangers are many, he has the advantage of living where ideals are noble, and if he can guard against evil and shun vice, he is becoming a strong character and is fitting himself for after-life, which is a larger place than the college and with tenfold more obstacles to overcome.

Another mistake the college boy makes is that of being lazy. He must learn to work and to enjoy work and be happy. Now we learn to enjoy work by working with all our energy. If the college student would plan his daily hours, giving so many hours for each study, he would save time. Using all his time to his best advantage he would become prompt, and his happiness would increase, and when recreation time came, he would enjoy it because it was well earned. The one who loafs is trying to go through college dishonestly. He will never win success. He will never become a leader because no one bestows honors on a lazy person.

There is no place like college for ideals and visions. And it is through ideals and imaginations that one keeps a high standard of character. This high standard of character makes a man love his country and his college, and respect women and try to do all he can for them.

(1) It has no planned order. One part does not lead to the next.

(2) Its parts are not bound together by words of transition or by close relationship of thought.

(1) It has a planned order. One part leads to the next.

(2) Its parts are bound together by words of transition (the chief ones are italicised) and by close relationship of thought.

was flashed that one of the planes had arrived safely at the Azores, but that nothing had been heard of the other two, and that ships had been sent out in search of them.

The American Press, fully recognizing the perils of the voyage, expressed, as was to be expected, its high praise for the courage so splendidly displayed by the men who undertook the trip in order to place "America first" across the sea, and enthusiastically wished them well merited success. The British Press, however, much as it would like to see its own countrymen who were also preparing for a flight across the Atlantic, win the prize for the first flight, was just as enthusiastic, and hoped for the success of the Americans and their triumphant arrival in England.

Meanwhile the ships had continued the search for the lost planes and had found one of them almost completely wrecked near the shore of the Azores. What had become of the third one? Was it lost with its brave men, or was there still hope of finding it? *After a search of three days* the plane was found proceeding under its own power on the water, to which it had descended in a fog near the shore of the Azores.

Hardly were the reports of the rescue of the third plane received, *when* the world was startled again by the report that an Australian had started on a flight from Newfoundland to Ireland, in a comparatively small land aeroplane, and with a supply of oil and gasoline for only twenty-four hours, in the hope to wrest from the Americans in the

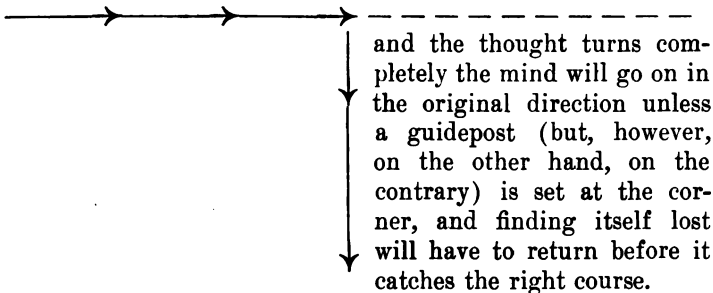
eleventh hour the prize almost within their grasp.

Did the American Press begrudge the attempt to win from its countrymen the envied honors? No! In a sportsman-like manner they lauded the daring flyer and anxiously awaited the report of his safe arrival. When, however, no news was received, and it became apparent that he had been lost, they mourned him, as if he had been an American. Furthermore the announcement that a memorial for Harry Hawker, the intrepid Australian aviator, was being planned by the English aviation profession, was received in this country with unqualified satisfaction.

In addition the American Press and public were particularly gratified to learn that the heirs of Hawker would receive the fifty-thousand dollar prize, which was originally to have been given to the first successful flyer crossing the Atlantic in three days or less.

The moral of this occurrence is, that while statesmen are endeavoring to bring about the millennium by international treaties, which each nation seemingly interprets differently, science is winning the respect and admiration of the world no matter what nationality succeeds. We may well ask whether inventions and achievements of science international in their scope and knowing no boundary line may not be a greater factor in promoting world organization and good will than thousands of words of peace terms and treaty, whether cultural internationalism may not succeed where political internationalism fails.

The writer of *Science and International Good Will* did not leave his ideas dangling at random, like so many clothes on a clothes line, as did the writer of *Mistakes of College Life*. Instead he held them in a fixed and fitting order of time and thought, marking the steps by signs: "recently — as was to be expected — however — meanwhile — after a search of three days — hardly — when — in addition — the moral of this occurrence is." He knew the turns in his thought, and he set up guideposts so that his reader would take them. There is as much difference between "however" and "in addition" as there is between "turn left" and "straight ahead" and the omission of the word "however" may be as disastrous to the mind as the blowing down of the guidepost "turn left" to the feet. If the mind is following a thought straight ahead,



The natural order may be of time, as it was in *Science and International Good Will*, of place, as it was in Ruskin's birds'-eye view of Europe, or of thought and association as it was in Bryce's *National Characteristics*. Whatever it is, English has plenty of guideposts to mark the way, adverbs of time and place, conjunctions for every type of relation: indeed, in fact, in general, similarly, on the contrary, for example, therefore, hence, first, since — no end of guideposts. There is an ample stock; they have only to be set up at the right corners.

ASSIGNMENT 10.

- (a) In these selections from Shakespeare and from George Eliot
- (1) What is the order of the parts? (Time, place, or thought and association?)
 - (2) How are the parts bound together? (Adverbs, conjunctions, repetition of words, parallel structure, close relationship of thought?)

Come on, sir; here's the place: stand still. How fearful
And dizzy 'tis to cast one's eyes so low!
The crows and choughs that wing the midway air
Show scarce so gross as beetles: half way down
Hangs one that gathers samphire, dreadful trade!
Methinks he seems no bigger than his head:
The fishermen that walk upon the beach
Appear like mice; and yon tall anchoring bark
Diminish'd to her cock; her cock, a buoy
Almost too small for sight: the murmuring surge
That on the unnumber'd idle pebbles chafes
Cannot be heard so high. I'll look no more,
Lest my brain turn and the deficient sight
Topple down headlong.

SHAKESPEARE, *King Lear*.

The afternoon sun was warm on the five workmen there, busy upon doors and window-frames and wainscoting. A scent of pine-wood from a tent-like pile of planks outside the open door mingled itself with the scent of the elder-bushes which were spreading their summer snow close to the open window opposite; the slanting sunbeams shone through the transparent shavings that flew before the steady plane, and lit up the fine grain of the oak paneling which stood propped against the wall. On a heap of those soft shavings a rough gray shepherd-dog had made himself a pleasant bed, and was lying with his nose between his fore-paws, occasionally wrinkling his brows to cast a glance at the tallest of the five workmen, who was carving a shield in the center of a wooden mantelpiece. It was to this workman that the strong baritone belonged which was heard above the sound of plane and hammer singing:

"Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth . . .

Here some measurement was to be taken which required more concentrated attention, and the sonorous voice subsided into a low whistle; but it presently broke out again with renewed vigor:

ASSIGNMENT 10 (*continued*).

"Let all thy converse be sincere,
Thy conscience as the noonday clear."

Such a voice could only come from a broad chest, and the broad chest belonged to a large-boned muscular man nearly six feet high, with a back so flat and a head so well poised that when he drew himself up to take a more distant survey of his work, he had the air of a soldier standing at ease. The sleeve rolled up above the elbow showed an arm that was likely to win the prize for feats of strength; yet the long supple hand, with its broad finger tips, looked ready for works of skill. In his tall stalwartness Adam Bede was a Saxon, and justified his name; but the jet-black hair, made the more noticeable by its contrast with the light paper cap, and the keen glance of the dark eyes that shone from under strongly marked, prominent, and mobile eyebrows, indicated a mixture of Celtic blood. The face was large and roughly hewn, and when in repose had no other beauty than such as belongs to an expression of good-humored honest intelligence.

It is clear at a glance that the next workman is Adam's brother. He is nearly as tall; he has the same type of features, the same hue of hair and complexion; but the strength of the family likeness seems only to render more conspicuous the remarkable difference of expression both in form and face. Seth's broad shoulders have a slight stoop; his eyes are gray; his eyebrows have less prominence and more repose than his brother's; and his glance, instead of being keen, is confiding and benignant. He has thrown off his paper cap, and you see that his hair is not thick and straight, like Adam's, but thin and wavy, allowing you to discern the exact contour of a coronal arch that predominates very decidedly over the brow.

GEORGE ELIOT, *Adam Bede*.

(b) Guided by the thought and the connectives, rearrange the following sentences (jumbled from a paragraph in Stevenson) in what you consider a smooth and logical order.

1. For my own part, I have attended a good many lectures in my time.
2. Nor is the truant always in the streets; for if he prefers, he may go out by the gardened suburbs into the country.
3. Why, if this be not education, what is?
4. I still remember that Emphyteusis is not a disease, nor Stillicide a crime.
5. Suffice it to say this: if a lad does not learn in the streets, it is because he has no faculty of learning.
6. If you look back on your own education, I am sure it will not

ASSIGNMENT 10 (continued).

be the full, vivid, instructive hours of truantry that you regret; you would rather cancel some lack-luster periods between sleep and waking in the class.

7. He may pitch on some tuft of lilacs over a burn, and smoke innumerable pipes to the tune of the water on the stones.

8. But though I would not willingly part with such scraps of science, I do not set the same store by them as by certain other odds and ends that I came by in the open street while I was playing truant.

9. And there he may fall into a vein of kindly thought and see things in a new perspective.

10. I still remember that the spinning of a top is a case of Kinetic Stability.

11. A bird will sing in the thicket.

ASSIGNMENT 11.

Write a paragraph on the contrast between the results of American school training and spirit and those of English school training and spirit, as Galsworthy presents them (p. 87 ff.). Indicate in the margin the methods of development and the planned order of the parts of your paragraph, and underline in the body of the paragraph the transitional words and sections.

But guideposts will all be wasted unless thought runs a real course; weaving is useless unless there are ideas to be woven together. If I place side by side two student themes developed from the same topic and look at them from the point of view of force, I find that

	the first is weak because	the second is strong because	
<i>American Hurry</i>			<i>Pep versus Poise</i>
The American, as every one knows, is more or less in a hurry. If you see him going to business in the morning you will notice that there is nothing leisurely about his movements. Whether he works in the country or in the city he has a feeling that he must be on the job at a certain hour, and that feeling keeps	(1) It opens with a colorless, half-way statement. (2) It is developed in vague and general terms.	(1) It opens with a sharp figurative statement. (2) It is developed in specific and vivid words.	America is racing through space on the fleetest of wings. Her propeller is of gleaming gold and it whirrs through the air with a mighty roar — her wings are of stocks and bonds, inscribed with accounts of new inventions, new dares and new investments. A blue-coated individual sits at the wheel

him from the enjoyment of his surroundings or his newspaper, things which would keep his mind fresh and ready for his work. He is much more apt to begin work, therefore, in a mood of intensity, of thinking of what is to be done, than in one of being sure of himself and of having no doubt about getting through the day all right. And it is the same with him all through the day. I am sure that a foreigner does not live as he does.

(3) It gives most space to one unimportant phase of American life.

(4) It closes with an indefinite minor contrast.

(3) It divides its space among a well chosen group of important phases of American life.

(4) It closes with a forceful statement of the main point.

and guides her flight. You perhaps would expect him to control and govern her speed, but instead he urges her on and on, calling out now and then, "Step lively, please," to the passengers. And the passengers, where are they? They dangle desperately from every point, holding on with aching hands to their last bit of civilization. Their faces are set grimly, their brows are knots of wrinkles and their teeth are gritted. One is battling against the swift wind with a bank book he holds in his hand—one is fingering his coat lapel that boasts a Liberty Bond Button—one is telling his neighbors of the speed he has attained with his step-on-the-throttle plaything—still another is wondering what to do to make his employees sort pearl buttons with more speed. Now and then one loses his hold and disappears with a last despairing shriek into the clouds below. The others, seeing this, tighten their grip and murmur something about "looking out for a rainy day." "Step lively" again we hear and America shoots forward, her wriggling, struggling people kick more vigorously, the whirr of the jingling propeller increases. Whither? No one knows or cares. "More pep," urge the editorials and the politicians—"pep to do your work well—pep to live your life more efficiently—pep to make you move, more pep!" And America with this cry ringing in her ears and the prod of the "Step lively, please." is running away. Nothing can stop her headlong flight—American poise has turned to pep.

These themes vary not so much in their methods of development and of weaving, as in their force. The author of *Pep versus Poise* knows secrets of effective emphatic writing which are a closed book to the author of *American Hurry*. He knows better than to begin with a half-way, "more or less" sentence. He knows better than to talk vaguely about "movements," "conditions," "surroundings," "feeling." He knows better than to build his paragraph like a buffalo, all front and no rear, all beginning and no end. He knows better than to ring down the curtain on a minor character instead of on the hero.

The development is forceful when (1) it focuses attention at once; (2) develops the thought in specific language, (3) giving most space to what is most important and (4) closing with a strong, fresh statement of the main thought.

ASSIGNMENT 12.

In these selections,

- (a) What methods of development are used?
 - (1) Do they develop the thought satisfactorily?
 - (2) Are the methods natural for its development?
- (b) Is the development smooth?
 - (1) Is there a planned order, one part leading to the next?
 - (2) Are the parts bound together?
- (c) Is the development forceful?
 - (1) Is attention caught at once?
 - (2) Is the thought developed in concrete specific terms?
 - (3) Is the spacing according to importance?
 - (4) Is the main thought strongly brought out at the end?

Sovereigns die and Sovereignties: how all dies, and is for a Time only; is a "Time-phantasm, yet reckons itself real!" The Merovingian Kings, slowly wending on their bullock-carts through the streets of Paris, with their long hair flowing, have all wended slowly on,—into Eternity. Charlemagne sleeps at Salzburg, with truncheon grounded; only Fable expecting that he will awaken. Charles the Hammer, Pepin Bow-legged, where now is their eye of menace, their voice of command? Rollo and his shaggy Northmen cover not the Seine with ships; but have sailed off on a longer voyage. The hair of Towhead (*Tête d'étoupes*) now needs no combing; Iron-cutter (*Taillefer*) cannot cut a cobweb; shrill Fredegonda, shrill Brunhilda have had out their life-scold, and lie silent, their hot life-

ASSIGNMENT 12 (*continued*).

frenzy cooled. Neither from that black Tower de Nesle descends now darkling the doomed gallant, in his sack, to the Seine waters; plunging into Night: for Dame de Nesle now cares not for this world's gallantry, heeds not this world's scandal; Dame de Nesle is herself gone into Night. They are all gone; sunk,—down, down, with the tumult they made; and the rolling and the trampling of ever new generations passes over them; and they hear it not any more forever.

CARLYLE, *Death of Louis XV.*

I know nothing that more appropriately expresses this, than the phrase, "the struggle for existence"; because it brings before your minds, in a vivid sort of way, some of the simplest possible circumstances connected with it. When a struggle is intense, there must be some who are sure to be trodden down, crushed, and overpowered by others; and there will be some who just manage to get through only by the help of the slightest accident. I recollect reading an account of the famous retreat of the French troops, under Napoleon, from Moscow. Worn out, tired, and dejected, they at length came to a great river over which there was but one bridge for the passage of the vast army. Disorganized and demoralized as that army was, the struggle must certainly have been a terrible one—every one heeding only himself, and crushing through the ranks and treading down his fellows. The writer of the narrative, who was himself one of those who were fortunate enough to succeed in getting over, and not among the thousands who were left behind or forced into the river, ascribed his escape to the fact that he saw striding onward through the mass a great strong fellow—one of the French Cuirassiers, who had on a large blue cloak—and he had enough presence of mind to catch and retain a hold of this strong man's cloak. He says, "I caught hold of his cloak, and although he swore at me and cut at and struck me by turns, and at last, when he found he could not shake me off, fell to entreating me to leave go or I should prevent him from escaping, besides not assisting myself, I still kept tight hold of him, and would not quit my grasp until he had at last dragged me through." Here, you see, was a case of selective saving—if we may so term it—depending for its success on the strength of the cloth of the Cuirassier's cloak. It is the same in Nature; every species has its bridge of Beresina; it has to fight its way through and struggle with other species; and when well-nigh overpowered, it may be that the smallest chance, something in its color, perhaps—the minutest circumstance—will turn the scale one way or the other.

HUXLEY, *The Struggle for Existence.*

ASSIGNMENT 12 (*continued*).

Reading in these plays now is like shutting your ears and looking at people dancing. What does it mean? The measures, the grimaces, the bowing, shuffling, and retreating, the cavalier seul advancing upon those ladies—those ladies and men twirling round at the end in a mad gallop, after which everybody bows and the quaint rite is celebrated. Without the music we can't understand that comic dance of the last century—its strange gravity and gaiety, its decorum or its indecorum. It has a jargon of its own quite unlike life; a sort of moral of its own quite unlike life too. I'm afraid it's a heathen mystery, symbolizing a Pagan doctrine; protesting—as the Pompeians very likely were, assembled at their theater and laughing at their games; as Sallust and his friends and their mistresses protested, crowned with flowers, with cups in their hands—against the new, hard, ascetic, pleasure-hating doctrine whose gaunt disciples, lately passed over from the Asian shores of the Mediterranean, were for breaking the fair images of Venus and flinging the altars of Bacchus down.

I fancy poor Congreve's theater is a temple of Pagan delights and mysteries not permitted except among heathens. I fear the theater carries down that ancient tradition and worship, as masons have carried their secret signs and rites from temple to temple. When the libertine hero carries off the beauty in the play, and the dotard is laughed to scorn for having the young wife: in the ballad, when the poet bids his mistress to gather roses while she may, and warns her that old Time is still a-flying: in the ballet, when honest Corydon courts Phyllis under the treillage of the pasteboard cottage, and leers at her over the heads of grandpapa in red stockings, who is opportunely asleep; and when seduced by the invitations of the rosy youth she comes forward to the footlights, and they perform on each other's tiptoes that pas which you all know, and which is only interrupted by old grandpapa awaking from his doze at the pasteboard chalet (whither he returns to take another nap in case the young people get an encore): when Harlequin, splendid in youth, strength, and agility, arrayed in gold and a thousand colors, springs over the head of countless perils, leaps down the throat of bewildered giants, and, dauntless and splendid, dances danger down: when Mr. Punch, godless old rebel, breaks every law and laughs at it with odious triumph, outwits his lawyer, bullies the beadle, knocks his wife about the head, and hangs the hangman—don't you see in the comedy, in the song, in the dance, in the ragged little Punch's puppet-show—the Pagan protest? Doesn't it seem as if Life puts in its plea and sings its comment? Look how the lovers walk and hold each other's hands and whisper! Sings the chorus—"There is nothing like love, there is nothing like youth, there is nothing

ASSIGNMENT 12 (*continued*).

like beauty of your springtime. Look! how old age tries to meddle with merry sport! Beat him with his own crutch, the wrinkled old dotard! There is nothing like youth, there is nothing like beauty, there is nothing like strength. Strength and valor win beauty and youth. Be brave and conquer. Be young and happy. Enjoy, enjoy, enjoy! Would you know the Segreto per esser felice? Here it is, in a smiling mistress and a cup of Falernian." As the boy tosses the cup and sings his song—hark! what is that chaunt coming nearer and nearer? What is that dirge which will disturb us? The lights of the festival burn dim—the cheeks turn pale—the voice quavers—and the cup drops on the floor. Who's there? Death and Fate are at the gate, and they will come in.

THACKERAY, *The Pagan Protest*.

REBEL

Since I was a little child
My spirit has been swift and wild,
With pinions flapping hard on fate,
And burnt and blown with love and hate!
I've hated all that's mean and cold,
All that's dusty, tame, and old,
Comfortable lies in books,
Pallid Virtue's sidelong looks,
Fear that gags the jaws of Truth,
Doubt that weights the heels of Youth,
Saints who wash their hands too clean,
And walk where only Saints have been,
And mobs that blabber—Crucify!
On him who fixes heaven too high:
All of these I seek to blast,
Love's hate shall drive me to the last.

There is no thing I would not give,
There is no hour I dare not live,
There is no hell I'd not explore
To find a hidden heavenly door!

If by my living I may prove
Faith and beauty, truth and love!
Twisted, shattered, drained, and wrung,
I shall have sung! I shall have sung!

IRENE R. MCLEOD, *Songs to Save a Soul*.

ASSIGNMENT 12 (*continued*).

ABEL MELVENY

I bought every kind of machine that's known —
Grinders, shellers, planters, mowers,
Mills and rakes and plows and threshers —
And all of them stood in the rain and sun,
Getting rusted, warped and battered,
For I had no sheds to store them in,
And no use for most of them.
And towards the last, when I thought it over,
There by my window, growing clearer
About myself, as my pulse slowed down,
And looked at one of the mills I bought —
Which I didn't have the slightest need of,
As things turned out, and I never ran —
A fine machine, once brightly varnished,
And eager to do its work,
Now with its paint washed off —
I saw myself as a good machine
That Life had never used.

EDGAR LEE MASTERS, *Spoon River Anthology*.

BASSANIO. So may the outward shows be least themselves:

The world is still deceived with ornament.
In law, what plea so tainted and corrupt,
But, being season'd with a gracious voice,
Obscures the show of evil? In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?
There is no vice so simple, but assumes
Some mark of virtue on his outward parts:
How many cowards, whose hearts are all as false
As stairs of sand, wear yet upon their chins
The beards of Hercules and frowning Mars;
Who, inward search'd, have livers white as milk!
And these assume but valor's excrement
To render them redoubted! Look on beauty,
And you shall see 'tis purchas'd by the weight;
Which therein works a miracle in nature,
Making them lightest that wear most of it:
So are those crisped snaky golden locks,

ASSIGNMENT 12 (*continued*).

Which make such wanton gambols with the wind,
Upon supposed fairness, often known
To be the dowry of a second head,
The skull that bred them in the sepulchre.
Thus ornament is but the guiled shore
To a most dangerous sea; the beauteous scarf
Veiling an Indian beauty; in a word,
The seeming truth which cunning times put on
To entrap the wisest.

SHAKESPEARE, *The Merchant of Venice*.

The Greek, we have seen, delighted in the grass for its usefulness; the mediæval, as also we moderns, for its color and beauty. But both dwell on it as the first element of the lovely landscape; we saw its use in Homer, we also see that Dante thinks the righteous spirits of the heathen enough comforted in Hades by having even the *image* of green grass put beneath their feet; the happy resting place in Purgatory has no other delight than its grass and flowers; and, finally, in the terrestrial paradise, the feet of Matilda pause where the Lethe stream first bends the blades of grass. Consider a little what depth there is in this great instinct of the human race. Gather a single blade of grass, and examine for a minute, quietly, its narrow sword-shaped strip of fluted green. Nothing, as it seems there, of notable goodness or beauty. A very little strength, and a very little tallness, and a few delicate long lines meeting in a point,—not a perfect point neither, but blunt and unfinished, by no means a creditable or apparently much cared for example of Nature's workmanship; made, as it seems, only to be trodden on to-day, and to-morrow to be cast into the oven; and a little pale and hollow stalk, feeble and flaccid, leading down to the dull brown fibers of roots. And yet, think of it well, and judge whether of all the gorgeous flowers that beam in summer air, and of all strong and goodly trees, pleasant to the eyes or good for food, stately palm and pine, strong ash and oak, scented citron, burdened vine,—there be any by man so deeply loved, by God so highly graced, as that narrow point of feeble green. . . . Consider what we owe merely to the meadow grass, to the covering of the dark ground by that glorious enamel, by the companies of those soft, and countless, and peaceful spears. The fields! Follow but forth for a little time the thoughts of all that we ought to recognize in those words. All spring and summer is in them,—the walks by silent, scented paths,—the rests in noon-day heat,—the joy of herds and flocks,—the power of all shepherd life and meditation,—the life of sunlight upon the world, falling in emerald streaks, and failing in soft blue shadows, where else it

ASSIGNMENT 12 (*continued*).

would have struck upon the dark mould, or scorching dust,—pastures beside the pacing brook—soft banks and knolls of lowly hills,—thymy slopes of down overlooked by the blue line of lifted sea,—crisp lawns all dim with early dew, or smooth in evening warmth of barred sunshine, dinted by happy feet, and softening in their fall the sound of loving voices: all these are summed in those simple words; and these are not all. We may not measure to the full the depth of this heavenly gift, in our own land; though still, as we think of it longer, the infinite of that meadow sweetness, Shakespeare's peculiar joy, would open on us more and more, yet we have it but in part. Go out, in the springtime, among the meadows that slope from the shores of the Swiss lakes to the roots of their lower mountains. There, mingled with the taller gentians and the white narcissus, the grass grows deep and free; and as you follow the winding mountain paths, beneath arching bows all veiled and dim with blossom,—paths that forever droop and rise over the green banks and mounds sweeping down in scented undulation, steep to the blue water, studded here and there with new-mown heaps, filling all the air with fainter sweetness,—look up towards the higher hills, where the waves of everlasting green roll silently into their long inlets among the shadows of the pines; and we may, perhaps, at last know the meaning of those quiet words of the 147th psalm, "He maketh grass to grow upon the mountains."

JOHN RUSKIN, *Modern Painters*.

ASSIGNMENT 13.

Guided by the four questions (c) (1) (2) (3) (4) in Assignment 12, analyze *The Devil and the Deep Sea* (pp. 337-347) and *On Sandals and Simplicity* (pp. 381-385) for force.

ASSIGNMENT 14.

Read *Hey, Rub-a-Dub-Dub* (pp. 277-288) and then present and interpret a character or characters whom you have met. Aim at forceful writing by the methods discussed in the text.

ASSIGNMENT 15.

Take the material which you have written under Assignment 4 and develop from it a "perfect paragraph," which will meet all the tests of full, smooth, and forceful writing. (See Assignment 12.)

Of these secrets the greatest is the second, the power of using direct, concrete, and connotative words. This is a secret that Will o' the Mill, when he proposes to the parson's Marjory, forgets or does not know.

"Nay, now," returned Will, "I wouldn't press her, parson. I feel tongue-tied myself, who am not used to it; and she's a woman, and little more than a child, when all is said. But for my part, as far as I can understand what people mean by it, I fancy I must be what they call in love. I do not wish to be held as committing myself; for I may be wrong; but that is how I believe things are with me. And if Miss Marjory should feel any otherwise on her part, mayhap she would be so kind as shake her head."

Marjory was silent, and gave no sign that she had heard.

"How is that, parson?" asked Will.

"The girl must speak," replied the parson, laying down his pipe. "Here's our neighbor who says he loves you, Madge. Do you love him, ay or no?"

"I think I do," said Marjory, faintly.

"Well then, that's all that could be wished!" cried Will heartily. And he took her hand across the table, and held it a moment in both of his with great satisfaction.

"You must marry," observed the parson, replacing the pipe in his mouth.

"Is that the right thing to do, think you?" demanded Will.

"It is indispensable," said the parson.

"Very well," replied the wooer.

Will uses what Roosevelt called "weasel words," words that suck the blood out of their neighbors. As far as he can understand what people mean by it he fancies he must be what they call in love. He doesn't wish to be held as committing himself; he may be wrong, but that is how he believes things are with him. Love comes out of that speech pretty cold. He ought to be dismissed as Saint Peter dismissed Tomlinson from the celestial gate.

"Oh, this I have felt, and this I have guessed, and this I have heard men say
And this they wrote that another man wrote of a carl in Norrway."

"Ye have read, ye have felt, ye have guessed, good lack! Ye have hampered Heaven's Gate;
There's little room between the stars in idleness to prate."

When the examiners at Columbia University wished to test their students' taste in poetry they asked them to choose between these versions of *A Dirge*:

Fear no more the heat o' the sun,
Nor the furious winter's rages;
Thou thy worldly task hast done,
Home are gone, and ta'en thy wages.
Golden lads and girls all must,
As chimney-sweepers, come to dust.

Though the trials of life be hard,
He who bears each earthly test
Soon shall come to his reward,
Passing to eternal rest:
Youth and beauty must, alas!
Fade away and surely pass.

The choice should not have been difficult; one glance at the general phrases of the second: "the trials of life . . . each earthly test . . . his reward . . . eternal rest," and particularly at its last two lines: (2) of concrete specific words.

Youth and beauty must, alas!
Fade away and surely pass.

shows how these cotton words smother the feeling of Shakespeare's lines:

Golden lads and girls all must,
As chimney-sweepers, come to dust.

What are supposed to be specific examples are often covered and blurred by the same sort of cotton. A weak writer, if his topic is the lack of self-consciousness that formerly characterized the British, will say: "Their epitaphs, for in-

stance, showed no sense of the ridiculous," but Galsworthy will quote an epitaph: "Bland, passionate and deeply religious, she was second cousin to the Earl of Leitrim. Of such are the Kingdom of Heaven." He will cut through the general covering to the specific example which is its core. Indeed, whenever we catch ourselves talking about "rewards, youth and beauty, conditions, surroundings, feelings, epitaphs, spring" and the thousand vague terms that fog our thought, we should cut through them; we should call a spade not an agricultural implement but a spade.

Weasel words, cotton words, specific words, general words, vivid words, vague words, all have astral bodies. Their weasel or cotton or specific or general or vivid or vague souls are in their astral bodies. A trained writer feels at once the aura of a word and knows whether it is in harmony with his purpose. Or, speaking less theosophically, he knows that words carry in them an atmosphere and connotation, born of their use and association, which gives them character. Some are stilted and highbrow, some are crude and lowbrow, some are simple and honest. In a faculty room there is discussion of "interdiction of freshman entrants"; on the campus some one says, "Standing room only. Nix on the Frosh"; on the placard is written, "No new students will be admitted this year." A son's relations with his father might become strained if he called him parent, or pa, or sire, or dad, or governor, or old man, or male progenitor, or papa.¹

The soul of these words depends a great deal on where they were born; ancestry often decides character. Home is not sprung from the same line as domicile. They stand in two great lines of descent in the English family of words, one branch tracing its origin from the Anglo-Saxon, used once by the English in everyday life; the other from the French (and therefore the Latin), used once by the English in

(3) of con-
notative
words.

Ancestry
often de-
cides the
character
of words.

¹ For such lists of related words Roget's or any other thesaurus is the source.

the court, the school, the professions, and the university. The descendants of the one are apt to be concrete, homely, everyday, and often near the heart; the descendants of the other are apt to be general, pompous, elegant, and nearer the mind than the heart. Ancestry gives the final touch of character and meaning. The daisy is Chaucer's "dayesie — or elles the eye of day"; to be tantalized is to suffer like Tantalus thirsting in his pool; a girl bows in a hut, a damsel curtsies in a palace.

ASSIGNMENT 16.

Underline the words of Latin origin in these poems.

If I should die, think only this of me:

That there's some corner of a foreign field
That is for ever England. There shall be
In that rich earth a richer dust concealed;
A dust whom England bore, shaped, made aware,
Gave, once, her flowers to love, her ways to roam,
A body of England's, breathing English air,
Washed by the rivers, blest by suns of home.

And think, this heart, all evil shed away,

A pulse in the eternal mind, no less
Gives somewhere back the thoughts by England given;
Her sights and sounds; dreams happy as her day;
And laughter, learnt of friends; and gentleness,
In hearts at peace, under an English heaven.

RUPERT BROOKE, *The Soldier*.

Even now the devastation is begun,
And half the business of destruction done;
Even now, methinks, as pondering here I stand,
I see the rural virtues leave the land,
Down where yon anchoring vessel spreads the sail,
That idly waiting flaps with every gale,
Downward they move, a melancholy band,
Pass from the shore, and darken all the strand.
Contented toil, and hospitable care,
And kind connubial tenderness, are there;
And piety with wishes placed above,
And steady loyalty, and faithful love.
And thou, sweet Poetry, thou loveliest maid,

ASSIGNMENT 16 (*continued*).

Still first to fly where sensual joys invade;
 Unfit in these degenerate times of shame
 To catch the heart, or strike for honest fame;
 Dear charming nymph, neglected and decried,
 My shame in crowds, my solitary pride;
 Thou source of all my bliss, and all my woe,
 That found'st me poor at first, and keep'st me so;
 Thou guide by which the nobler arts excel,
 Thou nurse of every virtue, fare thee well!

GOLDSMITH, *The Deserted Village*.

Which poem is more touching?

Diagnose the style of a paper you have already written.

If you find it overbalanced with words of Latin origin, revise it by substituting Anglo-Saxon synonyms for them.

If you find it overbalanced by short, homely, and colloquial words, revise it by substituting words of greater literary association.

ASSIGNMENT 17.

Here is a list, given out by a city newspaper to its reporters, of words and phrases to be avoided.

Familiarize yourself with the list and be prepared to correct a series of sentences in which these words and phrases are used.

Don't use "put in an appearance" or "make an appearance." The word "appear" is ample to express what you mean.

The preposition "on" is superfluous in designating dates, as "on Tuesday," "on August 18," "on the day he was arrested."

It is "the Rev. Mr. Watson," not "Rev. Watson" or "Rev. Mr. Watson."

Don't write "aged 30" if you mean "30 years old." John Jones, "aged 9," may mean 9 years or 9 months.

Don't say "\$100 worth of goods"; say "goods worth (or jewelry valued at) \$100."

Don't use "post mortem" as synonymous with "autopsy." Write "post mortem examination."

Don't write "eyesight." "Sight" will be sufficient.

Don't write "Arthur Jones had his leg broken."

One may visit a museum "with" relatives, but one does not go to another's home to visit "with" a person.

"Grocerystore" and "groceryman," meaning "grocery" and "grocer," are worse than archaic.

Dead men do not leave "wives." They may leave widows.

ASSIGNMENT 17 (*continued*).

Avoid repetition.

Don't use nicknames.

Persons committing suicide do not take "doses" or "overdoses." They take a "quantity."

Don't write "John Jones, living at 2432 Mission street." The words "living at" are superfluous.

Don't write "badly injured." That means "unskillfully," or in "a bad manner." The word is "severely," which means "gravely" or "painfully."

Don't write Chamber of Commereceman." Make it "member of the Chamber of Commerce" or "hardware merchant" or "cattle dealer."

Don't use "mob" meaning only a "curious crowd." "Mob" means "a riotous gathering for an unlawful purpose," and is not synonymous with "a number of excited persons."

Avoid *via*, *per diem*, *per annum*, etc. We have English words with which to express their meaning. In a great measure this rule applies also to technical legal phrases in court stories.

Don't separate the infinitive. Say "to begin again," not "to again begin."

"Fireman Jones" and "Motorman Wilson" show that you have failed to obtain their first names. Occupations are not to be used as titles. Distinguish between occupations and professions.

Don't write "James White and John Brown," "two men," nor "Willie Wall and John Green," "two boys, eleven and twelve years old, respectively." Leave something to the commonsense of the reader.

When you write "the loss was nominal," the English of the expression means, of course "in name," and, by reference, a small one. But why not write "the loss was small?"

Don't write "hitting at" when you mean "hitting."

Don't write "averaging about \$50" for "nearly \$50"; "lodged behind the bars" for "locked up" or imprisoned"; "on hand" for "present"; "show his hand" for "reveal"; "proceeded to begin" for "began"; "came to" for "became conscious," or "natural life" for "life."

Don't say, in any story, of any kind that "he was given a dinner" or "a banquet," unless you are writing about feeding a tramp, or of a Salvation Army dinner to the homeless on Christmas. Say a dinner was given for him or in his honor, or a banquet was held at which he was the guest of honor.

Simple narration is good newspaper work. Forget superlatives. The simpler the words, the better the story. Involved sentences and ambiguous phrases are to be avoided as so much poison.

"Fatally injured" when the wound is only severe, "severely in-

ASSIGNMENT 17 (*continued*).

jured" when "slightly" is meant, are forms of exaggeration. The phrase "sustained an injury" is bad. Do not use "suffer" every time. Specify the injury — that's enough.

The words "declared" and "stated" are very much overworked and frequently used incorrectly. Don't say "he declared that he will." Make it "he said he would." The mixing of tenses also may be noted here. Don't do it.

Don't say "he will probably" for "he probably will."

AVOID

Aggravate for irritate.

Amateur for novice.

Apt for likely.

Balance for rest or remainder.

Battle for fight or affray.

Between for among.

Canine when just plain dog will do.

Claim as an intransitive verb. You can claim your hat, but you cannot say that the defendant "claimed" to be innocent. Claim should never be used as a verb except in the sense of asserting ownership of something.

Communicate for spread in stories of fires.

Conclude for close. Don't say "concluded his argument."

Depot for station.

Deceased for decedent.

Due to, for by, because of, etc. "Due to" should not be used unless the "due to" modifies some noun. Wrong: "He was hurt due to," etc. Right: "An accident due to," etc.

Duel, unless fought between two persons according to a prearrangement.

During, for in. During means throughout, continuously.

Event, for incident, affair, happening.

Every, for all.

Exodus, for departure, or exit, unless in reference to the migration of a large number.

Farther for further; farther should be used exclusively with reference to distance.

Female for woman or girl.

Following for after; following is not a preposition.

Gentlemen for men.

Got for have; get or got express attainment; possession is completely expressed by "have."

ASSIGNMENT 17 (*continued*).

- Groom for bridegroom.
- Gubernatorial.
- Gun for revolver or pistol.
- Hostelry for hotel.
- Hung for hanged, referring to an execution.
- Inaugurate for begin.
- Initial for first.
- Interment for burial.
- Ladies for women.
- Lecture, for reprimand, censure, admonish.
- Lengthy for long; lengthy means unduly or tediously long.
- Less for few, referring to number.
- Liable for likely; liable implies an injurious or undesirable incident which may befall a person or thing.
- Loan as a verb for lend.
- Locate for find
- Lunch for luncheon.
- Machine for automobile.
- Magnate.
- Majority for plurality.
- Matter, for affair, case, question or subject.
- Necessitate for compel.
- Notified. Use informed, told, sent word, etc., except in case of formal notification.
- Occur for take place. Things occur by accident.
- Over for more than (referring to number).
- Party for person.
- Past for the last (as in last week).
- Patrons for customers.
- Plead for pleaded.
- Practically. for virtually, almost, entirely, or nearly. Practically is overworked, except when the meaning is "in a practical manner."
- Probe, as a noun, except for surgical instruments.
- Progress as a verb.
- Proposition for proposal or offer. Proposition means the statement of a truth or refers to something presented for discussion or consideration.
- Remains for corpse, or body, unless you are writing of a body that has been cut to pieces by a train or in a factory.
- Replica for reproduction.
- Secure, where get, procure, take or obtain would better explain the meaning. Avoid unless "to make safe" is intended.
- Stop for stay.
- Suicide as a verb.

ASSIGNMENT 17 (*continued*).

Transpire for occur, or take place. If anything "transpires" in your story, the meaning conveyed by the expression is "leaked out." Unknown for unidentified.

ASSIGNMENT 18.

Write a very brief paper, or a piece of verse, revising carefully, seeking words that are direct, specific, and connotative.

Whatever their ancestry, whether from hut or palace, English words are living now in a cosmopolitan family of rich companionship, in which even the German lies down with the Frenchman. They are seldom alone, outside the dictionaries, but in groups, and these groups, or sentences, like the individuals that compose them, have character and personality. Some are childish and some grown-up; some incorrect and ill-mannered and some correct and polished; some weak and wordy and some strong and concise. A child puts words in sentences as he would string one block after another across the floor—"I came up the walk and I opened the door and I walked in and I looked around and I saw a chair and I sat down." A Freshman, ill-mannered as manners go in these things, writes, "The property without water was no good whatsoever except for the maintaining of desert lizards, rattlesnakes and Jack rabbits and even these looked as though they might be able to eat more." Another, who has no Scotch thrift in words says, "If we consider success in its broadest sense it is not difficult to grasp its meaning, and really what constitutes success can only be understood from a broad point of view for then we do not narrow it down to financial and social successes." But G. Lowes Dickinson, whose style is neither childish, ill-mannered, nor wordy, writes:

"A rose in a moonlit garden, the shadow of trees on the turf, almond bloom, scent of pine, the wine-cup and the guitar; these and the pathos of life and death, the long embrace, the hand stretched out in vain, the moment that glides forever away, with its freight of music and light, into the shadow and hush of the haunted past, all that we have,

all that eludes us, a bird on the wing, a perfume escaped on the gale—to all these things we are trained to respond, and the response is what we call literature. This we have; this you cannot give us, but this you may so easily take away. Amid the roar of looms it cannot be heard; it cannot be seen in the smoke of factories, it is killed by the wear and the whirl of Western life.”

He weaves many words into one sentence; he holds the thought unfinished and therefore interesting until the end. Then he uses clauses the sharpness and balance of which contrast with the length and the complexity of the first sentence.

“This we have; this you cannot give us, but this you may so easily take away,” writes Dickinson, and his sentence, standing alone, has no meaning. Its neighbors give it its quality. By “this” he links it with and makes it a part of its nearest neighbor, the definition of literature as the response to beauty; by “you” he prepares for its next neighbor, “Amid the roar of looms—the smoke of factories—the wear and the whirl of Western life.” By the form, a series of sharp parallel clauses, he gives variety and force, a force that might be abrupt and nervous were it not for the contrast with the detailed and leisurely sentence that came before. Finally, he orders the parts according to their neighbors. If he had in the preceding sentences been speaking of Occidental life and were now passing to Oriental life, he would begin with “You”—“You, amid the roar of looms, the smoke of factories”—and close with “cannot hear this that we hear—.”

Sentences
depend on
their neighbors for (1)
meaning,
(2) effect
by variety,
and the (3)
order of
their parts.

As in this case, so in many cases, there is a fallacy in passing judgment on a sentence without its neighbors. On those neighbors it depends for its meaning, for its effect by variety, even for the order of its parts.

ASSIGNMENTS 19, 20, 21, 22.

To diagnose individual weakness in the use of sentences.

The following eighty sentences, taken chiefly from student themes, illustrate the most common errors in the use of the sentence. Correct twenty sentences at a time. If you do not at once see and understand the error or errors in each, or if your returned papers indicate that you have missed or mistaken the point, obtain from the instructor the exact references, in such a text as MacCracken and Sandison's "Manual of Good English," to the principles involved. Hand in five sentences in which you use properly each construction that you have missed or mistaken.

1. Would it talk as soon as it was born, like his mother told him babies did?
2. The beauty of birds can only appeal to those of refined sensibilities. Those who enjoy the beauties of nature.
3. A new set of rules and regulations have been adopted and every player must do their best to enforce them.
4. He laid down on the job, which is a kind of a trick that I never expected to catch him in.
5. In spite of all that is said about tolerance I cannot help but feel that Japanese immigration must be restricted.
6. The streets in this city are so clean, and the police force seem to be very efficient, this city must have a good form of government.
7. In thus seeking the injured many lives have been saved by these ambulance dogs.
8. Then the English race became dominant over all the United States driving the Spanish from California but not their influence as will be shown later.
9. How can these children be expected to grow better when they are turned into the street to seek a livelihood by an intemperate father, an immoral mother, and among criminal friends.
10. On the interior the pulpit and choir lofts having fine decorations.
11. Please let me hear from you as soon as possible, which I trust will be favorably.
12. I am writing this in the Y. M. C. A. with the piano playing in my uniform.
13. Their army was not mercenary or permanent, as the armies of to-day.
14. Not only did the Italian have his mother to take care of but also a small motherless son, and to think that an American citizen would cheat an ignorant Italian in such circumstances as he was placed.
15. Widowed at forty-five he found himself the dazed father of three daughters, and does not heed his wife's last pleading that he live on in their children's lives.

ASSIGNMENTS 19, 20, 21, 22 (*continued*).

16. My mother had always loved to hunt consequently off and on she had taught me how to shoot.
17. We were in all positions, sitting, laying, and standing.
18. The story is free from all problems of the social order, which may be a relief to some people.
19. A full share of the horrors of war have been borne by the dogs and it was to alleviate their sufferings the Blue Cross was organized.
20. The reason for this is because the country is so far north, it costs considerably to ship supplies there, thus making living high.
21. It is needless to say that I came to gain book knowledge, for that is the primary, or should be at any rate, idea or reason why most of us are at this great University.
22. The pit and the third gallery, the pit being open to the weather, were filled primarily with the poorer people, while the first and second galleries by the people of rank or if they wished they might sit or recline upon the stage.
23. I have always had a desire to come to college my father being a doctor went to college and medical college.
24. This operation eliminated a good deal of leaf material that is not only useless but which, if sent to the mill, would increase the cost of crushing, besides absorbing a certain quantity of the juice expressed from the cane.
25. But this was not so with the judge he was a kindly man.
26. There was a large creek which we delighted in crossing and avoided the bridge as often as we could.
27. With my nose against the pane I would watch the snowflakes fall, until the ground was white and still piling higher and higher.
28. It was by perpetual focussing of his thoughts upon scientific problems, which made Edison the greatest living inventor.
29. The result being that he received his appointment and went proudly home.
30. He taught the negro to begin at the bottom rather than attempting at the top.
31. This is chiefly because they are half nourished and because of the crowded quarters that will not admit of the proper care of the young.
32. The building was never of fireproof material and being ornamented in the stucco work left cracks and crevices for the dust to gather in.
33. There are many medical schools in China to-day where they are

ASSIGNMENTS 19, 20, 21, 22 (*continued*).

trained as physicians and nurses and they are practicing with great success.

34. While it makes no difference to a man when a student leaves, so long as the work is done.
35. Heating systems were rarely seen, in a few cases a small coal stove used up most of the much-needed oxygen of the school-room.
36. An automobile can carry enough fuel to run for several days without replenishing it.
37. Looking at the building so as to see the front and one side. it is surrounded by a marble fence.
38. Northumberland was absent either because of illness or else he feigned sickness.
39. Many basement and attic rooms were used, which seldom had even a small stove to warm them up with.
40. At an early age Burns went to Edinburgh where he lived a life of sin, dissipation, and remorse. It would have been better if he had stayed at home and learned it from his father and mother.
41. The progress of the war and its relation to civilization and humanity is very well marked, but not as one would expect to find them.
42. The Salvation Army is always called an army although the men are not trained and equipped for war, nor divided into parts which are commanded by officers, and furthermore, women are included in the Salvation Army which is another fact that shows the Salvation Army is not a real army as we understand it.
43. Sometimes they elect ward politicians which is bad.
44. When one looks at the question of vacations there are two possible considerations. The one the student's pleasure, and the other with respect to his work.
45. All men, who commit murder, should be hung.
46. I will now tell you that this piece is not as good as it had ought to be.
47. Curiosity is when you want to know something.
48. The reason for him doing it is not known.
49. I saw a big crowd when I came in the library.
50. The humming bird helps flowers in pollination, by getting pollen on his feet and wings and in visiting another flower it is deposited there.
51. The regular circle to which our leader belongs made seven bath

ASSIGNMENTS 19, 20, 21, 22 (*continued*).

- robes, besides various smaller things on their last meeting, but we enjoy our work and this is only a start.
52. Undoubtedly just as discouraged as I with nothing to pay them for their pains.
 53. I was very surprised to know that, when he is always so generous.
 54. Along the river are many points of interest, for instance Five Finger Rapids situated near the source of the river, they are beautiful to look at but very dangerous, and in the early days caused the death of many gold-seekers.
 55. The government is no longer paying the bills so the firms can no longer allow their employees to dictate to them.
 56. These men also used this method of violence to intimidate other trades to such an extent that for personal safety they must join the strikers.
 57. I felt like it had been a couple of days.
 58. Now we see that in each case of a great achievement that it was due to three things, decision, desire, and determination.
 59. Do you ever see a boy who resolves to become a lawyer, physician, or merchant with a wishy-washy will that ever makes a success?
 60. With the exception of a strip of dull finished black oilcloth, which was tacked to the back wall this was all the blackboard provided.
 61. These were all very difficult offices to hold and at the same time be a good fellow.
 62. I had only been sitting for a few minutes when one of the nurses came running in.
 63. So I figured such would be true in his case.
 64. The reason for it is because the times are unusual.
 65. Better work could be expected from the student then and their own profit in the work would be more satisfactory.
 66. An effort to deprive labor of its economic rights in this country to better its conditions comes from the same desire for peace.
 67. One feels after reading it that they have had an individual chat with him.
 68. Stevenson was trained for an engineer, then for a lawyer, but both were abandoned for writing.
 69. His was a noble life, an undaunted spirit, indomitable courage, chivalry, humor, a man of lights and shadows, kaleidoscopic — Stevenson.
 70. First we are inconvenienced by the generally prevalent street car and railway strikes, and then came the steel strike, the print-

ASSIGNMENTS 19, 20, 21, 22 (*continued*).

- ers' walkout, the shipyard tieups, and finally the great coal strike.
71. She was a pitiful school girl full of stupid vanity yet she was brave.
 72. Does not our constitution say, that all men are created free and equal?
 73. It was no use to even think of my name being one of the thirty.
 74. These will be finished Saturday then I'll make the best of my Christmas vacation.
 75. This tramp was one he fell upon in the woods, and who had a mysterious way of having fits of hydrophobia.
 76. I had the idea they would be much different than high school classes.
 77. It is the long eras of the past that gives us the hope of the future.
 78. There are many different methods by which one may compare two individuals, one of these is by contrast. That is, comparing to show unlikeness.
 79. One author: possessing health but the family of whom are poor, necessitating him providing his own education.
 80. Although the lives of these two authors differed from each other considerably, still we have not reached the most important contrast.

ASSIGNMENT 23.

Weave the following passages taken from student themes into sentences that are varied in form, logical in thought, and correct in expression.

1. It was during the month of October that I had my first experiences of duck hunting. In the early part of my high school career I was advised to drop my studies for an indefinite length of time. I was more or less bored with life. My uncle and aunt were invited to spend three weeks in the country duck hunting. They generously offered to take me with them.

2. Here the author shows the advances of industry. The great progress that had been made by industry was due to many scientific discoveries. Foremost among the scientists was Holstein. This man discovered new atomic power about 1933 that revolutionized the world. After Holstein's discovery industry advanced very fast. This rapid advance of industry caused a split between social life and government with industry.

3. Foremost among new discoveries was the atomic bomb and atomic aeroplane. A war broke out in 1959 among the Allies and the Central Powers. The countries engaged were about the same as

ASSIGNMENT 23 (continued).

in the present war. These atomic bombs were very destructive. Aëroplane raids were made upon Chicago, Tokio, London, Paris, Berlin, and Holland. These raids completely destroyed the cities by dropping atomic bombs upon them. It was a war carried on in the air.

Words don't live alone, except in dictionaries; sentences don't live alone, except in the exercises of composition books; paragraphs rarely live alone except on editorial pages. I never heard of any one's selling a word to an editor; I have heard of one sentence which was sold. Its title was "Six o'clock," and its words were, "What passing foot disturbed this anthill?"¹

I know that paragraphs are sometimes sold and tucked away at the bottom of magazine pages or published in diaries and notebooks. But the real traffic of thought is not in words or sentences or paragraphs, but in the complex development of ideas into sketches, stories, novels, essays, letters, articles, poems, plays, and all the forms of contemporary writing. Here the real work of composition, of placing things together, begins; here the mind really has to know where it is going. It has to know not only how to develop each point, but what points to use, and where to place them.

The real work of composition is in complex-development of thought.

In the following student plan for the arrangement of material in an essay on *Financing a College Career*, the writer's mind is on its way, but doesn't know where it is going.

FINANCING A COLLEGE CAREER
Outline.

- | | |
|---|--|
| (1) There is no single principle of division. | I. Many problems confront one who works his way through college. |
| First the division seems to be according to the agencies for finding work (II). | A. Many pay their living expenses by holding a position. |
| Then according to the kinds of work, skilled and unskilled (III). | II. Students support themselves with the aid of |

¹ Mary Carolyn Davies.

Then according to types of students, ambitious (IV) and prominent (V).

Then again according to type of work; such as stenography (VI).

Then according to sex, women students (VII).

Then again according to kinds of work, commercial work for instance. (VIII.)

(2) The divisions are not clear cut; the parts overlap.

IV and VIII cover the same sort of ground.

IIIA3 and VI are the same. I and IX equal the whole.

IA, a single subdivision, equals and should be included in I.

A similar mistake is made in the use of the single subdivisions, IIA, IVA, VIA, VIIA, VIIIA.

(3) Taken together, the divisions do not satisfactorily cover the whole.

A. The Y. M. C. A. and Y. W. C. A. Bureaus.

1. They help students in securing remunerative positions.

2. They act as bureaus of information.

III. There are different kinds of employment and salaries.

A. Unskilled labor is paid 25 cents an hour for

1. Manual labor

2. Sewing

3. Stenography.

B. Skilled labor is paid more for

1. Drafting

2. Computing, etc.

IV. One incident of an ambitious student is

A. One who earned his way through college by working in a soda-fountain.

V. Prominent student held positions as
watchman
representative of a
concern.

VI. There is value of knowing stenography.

A. Students efficient in stenography may support themselves by

1. Taking notes and selling the copies.

2. Typewriting theses.

VII. Young women can secure positions.

A. Women desirous of securing positions can

1. Correct papers.

2. Act as secretaries to professors.

3. Work in the Recorder's office.

VIII Students may be employed
by firms as

A. Representatives of concerns
as

1. Laundry
2. Typewriting company
3. Tailoring establishment.

IX. There are opportunities for
all those who are willing.

The outline, (1) because it swaps horses in the middle of the stream, not sticking to a single principle of division, (2) because it blurs its divisions, letting the parts overlap, and (3) because it stops before it is through (a better defect than to keep on after it is through), not satisfactorily covering the whole, is a hodge-podge. The American characteristics listed on page 15 are a similar hodge-podge. For the composition of the whole subject they are about as valuable as a Baedeker guide-book to a Zulu. They must be translated. Some single viewpoint, some natural and fundamental division must marshal all of them that seem true or pertinent into clear-cut, distinct order.

Complex development of thought must be outlined (1) from one principle of division, (2) the parts not overlapping, and (3) satisfactorily covering the whole.

Many viewpoints are possible. There are the old divisions which have echoed in a thousand schoolrooms—I hope I never hear them again—into city and country life, and into physical, mental, and moral characteristics. There is the division, which the psychologist might see, into heredity and environment; that which the soldier might see, into the American at peace and the American at war; and that which the old perhaps are more apt to see, into the American as he is old, middle-aged, or young. Then there is the division according to place; it makes a difference whether the American lives in Maine or in California, in Boston or in Cheyenne. (Because this division is so real the

American characteristics, for instance, may be divided from many viewpoints.

great American novel, once announced yearly in publishers' advertisements, has not yet appeared.) Again, though it is charged that the American's life is all business, it has its political and religious and social sides. Any of these divisions, if singly applied, will marshal the material satisfactorily, providing that politics doesn't get into business or religion into society unless they do in fact; provided that the New Yorker, as is sometimes supposed to have happened, does not forget that there are other Americans beyond the Hudson; provided, that is, that the divisions do not overlap and that they cover the subject satisfactorily.

ASSIGNMENT 24.

(a) Recast the outline on *Financing a College Career*, so that (1) the main division will be from one principle, (2) the parts will be clear-cut, not overlapping, (3) taken together, they will satisfactorily cover the whole.

(b) Follow these directions from a Civil Service examination for a chief clerkship:

"Rearrange the following material from the Annual Report of the State Printer, so that it will be in logical order.

The printing of the pamphlet containing the constitutional amendments was the greatest task the plant has had to perform. In certain counties I am informed that the voters did not receive their copies of the pamphlets until a few days before the election. The civil service law is in full force at the plant and gives general satisfaction. The records made by this office last year in the manufacture of school books have been maintained this year. The pamphlet was printed on time and placed in the hands of the county six weeks before election so that the voters could receive it in ample time. This publication contained 112 pages.

The delay in receiving the pamphlet by the voters was in no way chargeable to the State Printing Office. This great job required thirty carloads of paper. It was necessary to print 1,500,000 copies. The printing of the pamphlets was a job twice as large as the capacity of the plant justified us in attempting. The Civil Service Commission has coöperated in every way with this department. Further reductions have been made in the cost of manufacture of school books. The printing plant should have more equipment.

The report covers in detail the business of the State Printing Office. I have made out my annual report of the business of the State Print-

ASSIGNMENT 24 (*continued*).

ing Office to cover the fiscal year known as the sixty-fifth fiscal year and commencing July 1, 1919 and ending June 30, 1920. It has been difficult to do the great volume of work of the past year with inadequate equipment, hence the need for further equipment. The schedule of supplies was further elaborated and perfected this year. The present building occupied by the printing plant was constructed over forty years ago out of wood as a residence for the governor. Civil service relieves the superintendent of the burden of personal applications for positions.

The plant is inadequately housed. All bidding is on a business basis and all awards are made to the lowest bidder. The Board of Control has made allowances out of the emergency fund to help get out the work. The results this year show that the state is purchasing more cheaply than any of the big commercial concerns. The plant should be housed in a fireproof building. There should be pleasant and sanitary surroundings on all sides of the building. I called attention in my report of last year, and the year before that, to the inadequacy of the plant and to the handicaps of the building. The records of the cost expert show that the school books are now being manufactured for nearly fifty per cent less than the cost of manufacture under my predecessor. Up to two years ago there was no adequate system of calling for bids for supplies."

(c) Show the fallacy of a division

1. of trees into { deciduous.
coniferous.
2. of the legislative branch of the national government into { House of Representatives.
Senate.
3. of duties into { personal.
religious.
political.
4. of sentences into { simple.
compound.
balanced.

ASSIGNMENT 25.

What division (for instance, of time, of place, of thought) would you suggest as a natural, clear, and fundamental one for these subjects?

A Day in an Oxford College
The Social Value of the College Bred
Child Labor in the United States
Strategy of Foch in the Last Year of the War

ASSIGNMENT 25 (*continued*).

The Character of Hamlet

Beggars

The Fine Arts

(Avoid formal and meaningless divisions; such as

that into	{	Introduction.
		Body.
		Conclusion.

Avoid a division into a great many parts. (I shall never forget a sermon on Happiness I sat through, in which the minister began, "I have found in the Bible twenty-eight reasons why Christians should be happy.")

What principle of division is used by Ruskin in his account of the religions of Europe (pp. 204-207); by Hearn in *Strangeness and Charm* (pp. 138-147); by Sherman in *Between Two Eras* (pp. 457-464)?

This division is the architect's plan of the essay; according to it each block or paragraph is cut to fit its place. But the architect in this case has the luck to be the builder too. As he goes along, he can change his plan to suit his material; he does not have to follow absolutely strict specifications.

If he has a very good head for building and can be on the job all the time, he may even get along without specifications, trusting to his eye and his good sense to keep everything straight and in order.

The divisions are bound together by (1) specific references, (2) demonstratives, (3) conjunctions.

In spite of this freedom, there is good evidence that builders of thought often have had very definite plans in their work. Look for instance at Arnold's chapter on *What an Englishman is Made Of* (pp. 123-133). One reading shows that he has planned his subject according to ancestry.

The Englishman is descended from (1) the Saxon, (2) the Celt, and (3) the Norman. Those are his main divisions.

Now if we look at his paragraphs to see how they are cut to fit their places, we find that they begin or end as follows:

I.

- ¶1. (The German or Saxon.)
- ¶2. line 8. We have seen in what sense, and with what explanation, this characterization of the German may be allowed to stand; now let us come to the . . . Gaedhill (Celt) . . . he is truly, as I began by saying, sentimental.

II.

- ¶3. Sentimental — always ready to react against the despotism of fact.
- ¶4. If his rebellion against fact has thus lamed the Celt even in spiritual work, how much more must it have lamed him in the world of business and politics!
- ¶5. And as in material civilization he has been ineffectual, so has the Celt been ineffectual in politics.
- ¶6. And yet, if one sets about constituting an ideal genius, what a great deal of the Celt does one find oneself drawn to put into it.
- ¶7. All tendencies of human nature are in themselves profitable. . . . This holds true of the Saxon's phlegm as well as of the Celt's sentiment.
- ¶8. Here, then, if commingling there is in our race, are two very unlike elements to commingle . . . the steady-going Saxon temperament and the sentimental Celtic temperament. But before we go on to try and verify, in our life and literature, the alleged fact of this commingling, we have yet another element to take into account, the Norman element.

III.

- ¶9. These Normans . . . in England.
- ¶10. I have been obliged to fetch a very wide circuit, but at last I have got what I went to seek, I have got a rough, but, I hope, clear notion of these three forces, the Germanic genius, the Celtic genius, the Norman genius.

That is, at or near the beginning of each of his paragraphs he refers back to the subject of the preceding paragraph and then announces the subject of the new paragraph. Moreover, at the end of the first division (¶ 1) he refers back to that division. At the end of the second division (¶ 8) he refers back to both the first two divisions. At the end of the third division (¶ 10) he refers back to all three divisions. These references, or links, are made of

ASSIGNMENT 26 (continued).

2. Turning him out a bitter and unproductive man.
- II. Reform will succeed where punishment has failed.
 - A. It will make society richer, by
 1. The products of prisoners occupied at a trade.
 2. The activity of a class of trained and efficient ex-prisoners.
 - B. It will benefit the individual offender, by
 1. Keeping him busy and useful during his prison term.
 2. Turning him out a reconciled and productive man.
3. II A — links with IA and IB and focuses at the end on the enrichment of society by reform.
4. II B — links with IIA and focuses at the end on the success of prison reform as a whole.

This logical division and this linking of the facts are bone and sinew of the body of any extended thinking, of the complex development of any subject. Without them are flabbiness and locomotor ataxia; with them are firmness and sure coördination. They make the difference between a mob and an army, between a riot and team work, in ideas. They are the extension to complex development of the very principles by which simple development was controlled; they are grown from the same seed. And the material which they hold together is made forceful, as it was in simple development, by (1) specific material, by (2) spacing according to importance, and by (3) strong statement of the main point at the end. Thus Arnold's essay is enlivened by direct quotation,

And forcefulness is gained by the same methods as in simple developments.

"For dullness, the creeping Saxons;
For beauty and amorousness, the Gaedhills";

by striking phrase,

"A proud look and a high stomach,"
"the despotism of fact";

and by concrete detail,

"the eternal beer, sausages, and bad tobacco everywhere."

Two thirds of its space is given to the Celt, because it is a part of Arnold's *Study of Celtic Literature*. By its summary of the characteristics of the three races it draws together the Englishman's ancestors, the steady Saxon, the sentimental Celt, and the practical Norman.

Indeed, as the same principles give smoothness and force to complex developments of thought as to simple developments,

As the
scale of
development
increases,
brief defini-
tion becomes
literary
definition.

so all the types of thought growth as they become complex change only in scale and application. The wide field of *American Characteristics* needed only a more careful *division* than the limited topic of *American Self-Reliance*, only an adaptation of the method. By a similar adaptation definition may be extended. Thus

Lord Morley extends Emerson's definition of literature, "the record of the best thoughts," by showing that literature is one of the instruments for forming character and by giving examples of what it includes, "the light of the Grecian sky, the pensive luster of Virgil, the gray mists of Milton's England," and also by giving details of what it excludes. "It is not mere elegant trifling," not mere "knowledge of forms, . . . inventories of books and authors, . . . finding the key of rhythm, . . . the varying measure of the stanza, . . . or all the rest of the technicalities of scholarship." Through his full development the "meager, partial, starved, and unsatisfactory" brief definition becomes an ample, complete, rich, and satisfactory *literary definition*.

ASSIGNMENT 27.

Analyze Morley's essay on *Literature* (pp. 397-404), noting his division, linking, and method of definition. Then write an extended definition, to make clear the distinction between religion and morality, or pathos and pity, or irony and satire, giving specific examples of what is included and of what is excluded.

By the same adaptation, Dreiser's "John Paradiso" (p. 277), as he sits in his hall bedroom and looks out over the lumber yard to the river, reasoning about life, its causes and effects, its meanings and purpose, is merely extending the method of thinking by *cause and effect* to the length of a periodical article. His reasoning happens to take an inductive course; he begins with what he sees in the specific cases, with Jacob Feilchenfeld and John Spitovesky and Vaclav Melka, with the two old people who turned on the gas while a sixteen year old boy was inheriting fifty million dollars, and the Newport millionaires were giving a dinner to their pet dogs, and a millionaire horseracer was erecting a fifteen thousand dollar monument to a horse, and a negro, riding the beams to try to better his condition, was freezing to death. From what he sees, from his specific cases, he draws the general conclusion, "the statements concerning right, truth, justice, mercy . . . are palaver merely, . . . an earnest and necessitous attempt at balance . . . where all things are unbalanced, paradoxical, and contradictory."

Cause and effect become inductive and deductive reasoning.

Again, John Ruskin (pp. 199-214), standing before the Bradford merchants and traders, trying to tell them what meaning their houses and churches and exchanges have for him, begins, not with what he sees, not with specific cases, but with the general law, "A nation cannot be affected by any vice, or weakness, without expressing it, legibly and forever, either in bad art, or by want of art; and there is no national virtue, small or great, which is not manifestly expressed in all the art which circumstances enable the people possessing that virtue to produce." This law he applies to specific cases, to English iron-making, to English militarism, to English

ASSIGNMENT 28.

Analyze Dreiser's essay, *Hey, Rub-a-Dub-Dub* (pp. 277-288). Write an inductive paper drawing a general conclusion from a series of particular cases, as to the just or unjust distribution of wealth, or as to the growing ease or difficulty of making a living nowadays.

churches, to the great religions of Europe, to English exchanges and English business. His reasoning is deductive, from the general law to the particular case.

By the same adaptation and extension, examples may become descriptive and narrative passages, as in Ruskin's picture of the darker colors of the Highland glen (pp. 261-264), or in Miss Montague's story (pp. 101-119), an extended and highly developed example of the English power of "carrying on." *Comparison* may grow to any length. Ruskin's attempt (pp. 233-234) to associate the Greek mind with something familiar, with a "good, conscientious, but illiterate, Scotch Presbyterian, Border farmer . . . having perfect faith in the bodily appearances of Satan and his imps, and in all Kelpies, brownies, and fairies," is a comparison that runs to several hundred words. *Contrast* may govern a whole essay, as it does Stephen Graham's essay (pp. 170-175): "From Russia to America; from the most backward to the most forward country in the world; . . . from the land of Tolstoy to the land of Edison; . . . from the religion of suffering to the religion of philanthropy." And *Detail*, of course, may be lavished on a long description, as in Hearn's *Strangeness and*

Examples,
compari-
sons, con-
trasts,
details,
become
narrative
and de-
scriptive
passages.

ASSIGNMENT 29.

Analyze Ruskin's *The Races Build* (pp. 199-214) and Strunsky's *Brick and Mortar* (pp. 218-222). Write a deductive essay, applying the general law that every national architecture reflects a national religion to the particular case of American architecture as you have seen it.

ASSIGNMENT 30.

Read Hardy's *Egdon Heath* (pp. 297-301), Miss Montague's *England to America* (pp. 101-119), Graham's *From Russia to America* (pp. 170-175), and the last two pages of Ruskin's *The Land of Homer* (pp. 233-234). Write an extended description of a scene which seems to you to make a strong single impression, or a narrative of an incident which seems to you to have significance, or an extended comparison or contrast of two nations or of two individuals.

Charm (pp. 138-147), or in Hardy's *Egdon Heath* (pp. 297-301), or may give life and interest to a long narrative, as it does in *England to America* (pp. 101-119).

And so there lie, behind the endless forms born of the perpetual activity of the mind, always the same principles of growth. According to them the mind flashes across a subject, focuses on a definite section of it, develops that section simply by repetition and definition and division and cause and effect and example and comparison and contrast and detail, one or all; or, extending its scope, develops broader sections more complexly by an adaptation of the same methods,

The same principles of growth lie behind all forms of thought.

(1) repetition remaining the same; (2) definition being extended to literary definition; (3) division needing more care; (4) cause and effect taking the course either of inductive or of deductive reasoning; (5), (6) (7) (8) examples, comparisons, contrasts, and details being expanded into descriptive and narrative passages. The mind gives smoothness to its thought by a planned order and careful links; force by specific words and wise spacing and strong endings, and life, let it not be forgotten, by desire and curiosity, "the two eyes through which [it] sees the world in the most enchanted colors." It is they, to paraphrase Stevenson, that make thoughts beautiful or essays interesting.

STUDYING AND READING

BY GUY MONTGOMERY

Thinking and writing represent the sparking of the mind: studying and reading stand for the charging process. As we study and read, we gather material and systematize it for future use.

Suppose that we come upon a paragraph or a series of paragraphs that we desire to remember. How shall we proceed? For purposes of illustration, let us examine the following passage:

1. The essential qualities for a man of business are of a moral nature: these are to be cultivated first. 2. He must learn betimes to love truth. 3. That same love of truth will be found a potent charm to bear him safely through the world's entanglements—I mean safely in the world sense. 4. Besides, the love of truth not only makes a man act with more simplicity, and therefore with less chance of error; but it conduces to the highest intellectual development. 5. The following passage in *The Statesman* gives the reason: “The correspondences of wisdom and goodness are manifold; and that they will accompany each other is to be inferred, not only because men’s wisdom makes them good, but also because their goodness makes them wise. 6. Questions of right and wrong are a perpetual exercise of the faculties of those who are solicitous as to the right and wrong of what they do and see; and a deeper interest of the heart in these questions carries with it a deeper cultivation of the understanding than can be easily affected by any other excitement to intellectual activity.” 7. What has just been said of the love of truth applies also to other moral qualities. 8. Thus, charity enlightens the understanding quite as much as it purifies the heart. 9. And indeed knowledge is not more girt about with power than goodness is with wisdom.

The central theme of this and the following paragraphs might be stated thus: *The Essential Qualities of a Man of*

Business. The first word of warning should be spoken here. The statement we have made is too general to be of much use to us. Just as a topic should be limited (see p. 16), so should the notes on any given selection be specific. If we take the first sentence, *The essential qualities for a man of business are of a moral nature*, we have recorded an idea that will be of use to us in the future. We have noted a specific point. The first moral quality, we read, is that *He must learn the love of truth*. Further on we are told that *the love of truth enables a man to come with safety through complex situations and conduces to the highest intellectual development*. As we read on we find a reason for the effectiveness of the love of truth: *Goodness and wisdom go together. What has been said of truth applies equally well to other moral qualities*. When the foregoing statements have been combined, we have the following summary:

Among the essential qualities of a man of business is the love of truth. This brings him with safety through complex situations and conduces to the highest intellectual development; for goodness and truth go together. What has been said of truth applies equally well to other moral qualities.

In this summary we have been able to preserve the author's meaning, and yet we have eliminated about two thirds of his material, which merely elaborated and enforced the central idea.

The abstract condenses.

Frequently we wish to remember the contents of a passage consisting of more than a paragraph. Suppose that we desire to reduce the following passage to simpler terms:

ASSIGNMENT 31.

1. Make an abstract of the first three paragraphs of Chesterton's *Sandals and Simplicity*, p. 381.

2. Make an abstract of the last two paragraphs of the selection from the *Modern Symposium*, p. 181.

3. Make an abstract of a short article from a current magazine.

Note: Compare the length of each of these abstracts with the original text.

ENGLISH AND AMERICAN SPORTSMANSHIP ¹

The prevalence of out-of-door sports in England and the amenity of the English sporting spirit, may be laid, I think, primarily, to the influence of climate. Through the long, temperate summer, all nature conspires to entice a man out-of-doors, while in America sun-stroke is imminent. All day long the village greens in England are thronged with boys playing cricket in many-colored blazers, while every stream is dotted with boats of all sorts and descriptions; and in the evenings, long after the quick American twilight has shut down on the heated earth, the English horizon gives light for the recreations of those who have labored all day. In the winter the result is the same, though the cause is very different. Stupefying exhalations rise from the damp earth, and the livelong twilight that **Climate** does for day forces a man back for good cheer upon **and** mere animal spirits. In the English summer no **universality.** normal man could resist the beckoning of the fields and the river. In winter it is sweat, man, or die. . . .

In a sportsman it would be most ungracious to inveigh against English weather. The very qualities one instinctively curses make possible the full and varied development of outdoor games, which Americans admire without stint. Our football teams do day labor to get fit, and then, after a game or so, the sport is nipped in the bud. To teach our oarsmen the rudiments of the stroke we resort to months of the galley-slavery of tank-rowing. Our track athletes begin their season in the dead of winter with the dreary monotony of wooden dumb-bells and pulley-weights, while the base-ball men are learning to slide for bases in the cage. In England the gymnasium is happily unknown. Winter and summer alike the sportsman lives beneath the skies, and the sports are so diverse and so widely cultivated that any man, whatever his mental or physical capacity, finds suitable exercise that is also recreation.

It is because of this universality of athletic sports that English training is briefer and less severe. The American makes, and is forced to make, a long and tedious business of getting fit, whereas an Englishman has merely to exercise and sleep a trifle more than usual, and this only for a brief period. Our oarsmen work daily from January to July, about six months, or did so before Mr. Lehmann brought English ideas among us; the English 'varsity crews row together nine or ten weeks. Our football players slog daily for six or seven weeks; English teams seldom or never "practice," and play at most two matches a week. Our track athletes are in training at frequent intervals throughout the college year, and are often

¹ From *An American at Oxford*, by John Corbin.

at the training-table six weeks; in England six weeks is the maximum period of training, and the men as a rule are given only three days a week of exercise on the cinder-track. To an American training is an abnormal condition; to an Englishman it is the consummation of the normal. **Training.**

The moderation of English training is powerfully abetted by a peculiarity of the climate. The very dullness and depression that make exercise imperative also make it impossible to sustain much of it. The clear, bright American sky—the sky that renders it difficult for us to take the same delight in Italy as an Englishman takes, and leads us to prefer Ruskin's descriptions to the reality—cheers the American athlete; and the crispness of the atmosphere and its extreme variability keep his nerves alert. An English athlete would go hopelessly stale on work that would scarcely key an American up to his highest pitch.

The effect of these differences on the temperament of the athlete is marked. The crispness and variety of our climate fosters nervous vitality at the expense of physical vitality, while the equability of the English climate has the opposite effect. In all contests that require sustained effort—the distance running and cross-country running, for example—we are in general far behind; while during the comparatively few years in which we have practiced athletic sports we have shown, on the whole, vastly superior form in all contests depending upon nervous energy—sprinting, hurdling, jumping, and weight-throwing. **Temperament.**

The title of the passage suggests that we are to look for similarities or differences between English and American sportsmen. With this hint we are ready to begin an analysis of the passage. First we should find the main divisions. These may be jotted down in their simplest form. We find that the author discusses the influence of the climate upon the prevalence of out-of-door sports in England and America; the difference between the training of English and American athletes; and the effects of climate on the temperament of the athletes of the two countries. For our own convenience, we may set these terms down opposite the text of the passage.

The outline organizes, by
1. Finding the divisions.

Our work is but partly done when we have found the divisions of an essay. Continuing with the selection on English

and American Sportsmanship, we discover that the author has observed that certain differences between English and American sports are due to climate:

- I. Climate influences the prevalence and variety of out-of-door sports in England and America.

Having stated the influence of climatic differences, he is able to proceed to the next important step in his exposition:

- II. The universality of athletic sports makes English training briefer and less severe than American training.

These two statements, which have grown from our initial divisions (set down opposite the text), make up the author's introductory material, and on them he bases his theme that

- III. These differences between climate and training cause a fundamental difference between the temperament of English and American athletes.

Here we have tried to show relationship between the divisions we found in the preceding section. These statements

2. Stating the divisions. put us in possession of the primary points the author wishes to make. In writing and thinking we work with a plan in mind, developing point by point, elaborating and enforcing our ideas; in studying and reading we look below the developing material, stripping away the minor details in search of the author's plan.

3. Indicating a plan. With the main divisions in the form of sentences, we are ready to indicate as fully as we desire the author's scheme. To illustrate:

- I. Climate influences the prevalence and variety of out-of-door sports in England and America.
 - A. The long, temperate English summer encourages sports.

1. During the day village greens are thronged with cricket players and the streams with rowers.
 2. During the twilight hours laboring men are at play.
 - B. The dull, damp English winter forces men to take vigorous exercise.
 - C. The short, hot American summer makes indoor training necessary.
 1. Football teams labor hard for a game or two.
 2. Oarsmen must train at tank-rowing.
 3. Track athletes are conditioned by means of dumb-bells and weights.
 4. Baseball players practice in the cage.
- II. The universality of athletic sports makes English training briefer and less severe than American training.
- A. English 'varsity crews row together nine or ten weeks; American oarsmen are at it from January to July.
 - B. English football players seldom "practice"; American football teams train daily for six or seven weeks.
 - C. English track athletes go through six weeks of training; American track men are in training throughout the college year.
- III. These differences between climate and training cause a fundamental difference between the temperaments of English and American athletes.
- A. The English surpass in sports requiring sustained effort.
 - B. To an Englishman a sport is a sport; to an American sportsmanship is almost a religion.
etc.
etc.

A comparison of the foregoing outline with the text of the selection will show that the points chosen are those that bring out the differences suggested by the title; the points rejected are those whose importance lies in their illustrative value.

The college student gathers a great deal of his material by means of lecture notes. These he uses as a record of information to be drawn upon during examination periods and as guides for future study. In general the taking of notes from lectures follows the principles for making abstracts and outlines. Where, however, the reader has the text of his article always before him, for reference, the listener has to depend upon the speaker's devices for the indication of divisions and the recognition of subordinate points. Too frequently the listener must do his own organizing while he is taking his notes.

Let us suppose, for instance, that William James were delivering as a lecture his chapter on Habit, *Psychology, Briefer Course*, Holt, 1915, Chapter X. How should the listener proceed with his notes in order to preserve with accuracy the lecturer's thought?

(note)

To define
habit one
must go to
fundamental
properties
of matter.

"The moment one tries to define what habit is, he is led to the fundamental properties of matter. The laws of Nature are nothing but the immutable habits which the different elementary sorts of matter follow in their actions and reactions upon each other. In the organic world, however, the habits are more variable than this. Even instincts vary from one individual to another of a kind; and are modified in the same individual, as we shall see

ASSIGNMENT 32.

1. Find and state the divisions of the selections from the *Modern Symposium* (pp. 181 ff. and 265 ff.).
 2. Fill in these divisions to make a complete outline.
 3. Taking the marginal captions in Ruskin's *Age of Gold* (pp. 235-245), make a complete outline.
-

(note)
the particles
of a com-
pound mass
of matter
can change

(note)
if the body
be strong
enough to
stand the
change

(note)
the change
need not be
visible —
can be in-
ward as
iron mag-
netized

(note)
rubber be-
comes fri-
able, plaster
"sets"

(note)
nervous tis-
sue plastic,
in wide
sense

(note)
writers cite
analogous

later, to suit the exigencies of the case. On the principles of the atomistic philosophy the habits of an elementary particle of matter cannot change, because the particle is itself an unchangeable thing; but those of a compound mass of matter can change, because they are in the last instance due to the structure of the compound, and with outward forces or inward tendencies can, from one hour to another, turn that structure into something different from what it was. That is, they can do so if the body be plastic enough to maintain its integrity, and be not disrupted when its structure yields. The change of structure here spoken of need not involve the outward shape; it may be invisible and molecular, as when a bar of iron becomes magnetic or crystalline through the action of certain outward causes, or india rubber becomes friable, or plaster 'sets.' All changes are rather slow; the material in question opposes a certain resistance to the modifying cause, which it takes time to overcome, but the gradual yielding whereof often saves the material from being disintegrated altogether. When the structure has yielded, the same inertia becomes a condition of its comparative permanence in the new form, and of the new habits the body then manifests. *Plasticity*, then, in the wide sense of the word, means the possession of a structure weak enough not to yield all at once. Each relatively stable phase of equilibrium in such a structure is marked by what we may call a new set of habits. Organic matter, especially nervous tissue, seems endowed with a very extraordinary degree of plasticity of this sort; so that we may without hesitation lay down as our first proposition the following: that the phenomena of habit in living beings are due to the plasticity of the organic material of which their bodies are composed.

"The philosophy of habit is thus, in the first instance, a chapter in physics rather than in physiology or psychology. That it is at bottom a physical principle, is admitted by all good recent writers on the subject. They call attention to analogues of acquired habits exhibited by dead matter. Thus M. Leon Dumont writes:

habits in
dead mat-
ter
garment fits
better after
having been
worn
lock works
better after
use
paper once
folded folds
more easily
a second
time
(note)
so in the
nervous sys-
tem impres-
sions once
recorded are
more easily
recorded a
second time

(note)
nervous sys-
tem not
alone sub-
ject to habit
scar liable
to pain
again
sprained
ankle
dislocated
arm
rheumatic
joints
catarrhal
membranes
all more
subject to
relapse

(note)
and in nerv-
ous system
itself many
functional
diseases per-
sist by
"force of
habit"

(note)
The brain is
plastic to
currents
that pour in
through the
nerve-roots

"Every one knows how a garment, after having been worn a certain time, clings to the shape of the body better than when it was new; there has been a change in the tissue, and this change is a new habit of cohesion. A lock works better after being used some time; at the outset more force was required to overcome certain roughness in the mechanism. The overcoming of their resistance is a phenomenon of habituation. It costs less trouble to fold a paper when it has been folded already; . . . and just so in the nervous system the impressions of outer objects fashion themselves more and more appropriate paths, and these vital phenomena recur under similar excitements from without, when they have been interrupted a certain time."

"Not in the nervous system alone. A scar anywhere is a *locus minoris resistentiae*, more liable to be abraded, inflamed, to suffer pain and cold, than are the neighboring parts. A sprained ankle, a dislocated arm, are in danger of being sprained or dislocated again; joints that have once been attacked by rheumatism or gout, mucous membranes that have been the seat of catarrh, are with each fresh recurrence more prone to a relapse, until often the morbid state chronically substitutes itself for the sound one. And in the nervous system itself it is well known how many so-called functional diseases seem to keep themselves going because they happen to have once begun. . . .

"If habits are due to the plasticity of materials to outward agents, we can immediately see to what outward influences, if to any, the brain-matter is plastic. Not to mechanical pressures, not to thermal changes, not to any of the forces to which all other organs of our body are exposed; . . . Nature has so blanketed and wrapped the brain about that the only impressions that can be made upon it are through the blood, on the one hand, and the sensory nerve-roots, on the other; and it is to the infinitely attenuated currents that pour in through these latter channels that the hemispherical cortex shows itself to be so peculiarly susceptible. The currents, once in, must

and
that
discharge
themselves
over paths
in the brain
tissue

(note
hence, sim-
ple and com-
plex habits
are due to
these path-
ways.
through the
nerve cen-
ters.

find a way out. In getting out they leave their traces in the paths which they take. The only thing they can do, in short, is to deepen old paths or to make new ones; and the whole plasticity of the brain sums itself up in two words when we call it an organ in which currents pouring in from the sense-organs make with extreme facility paths which do not easily disappear. For, of course, a simple habit, like every other nervous event — the habit of snuffing, for example, or of putting one's hands into one's pockets, or of biting one's nails — is, mechanically, nothing but a reflex discharge; and its anatomical substratum must be a path in the system. The most complex habits . . . are nothing but *concatenated* discharges in the nerve centers. . . ."

If we examine the notes in the left-hand column we see that instead of a series of haphazard jottings, there appears an orderly arrangement of points that culminate in a clear description of the phenomenon of habit. We came to this definition by guiding our notes according to the purpose of the speaker. His first sentence gave us the hint of what to look for; "The moment one tries to define what habit is . . . etc." We, as hearers, then, may reasonably expect the speaker to develop his definition of habit on the basis of a physical principle. Our first note directs our attention in the first step toward a definition. Once the speaker has explained that one of the fundamental properties of matter is plasticity, we are ready to proceed with him to a discussion of the plasticity of organic matter in living beings; for we are still in search of the definition the speaker promised us. And so on, we guide ourselves by the first note, until we have reached a description of habit. That definition we may assume closes one division of the lecture, and we are ready to proceed in the same way with the succeeding divisions.

This method for taking notes forces the auditor to collaborate with the lecturer; it makes him contribute his share

The listener
1. anticipates the
lecturer's
points, and

to the lecture; it keeps him always on the alert for the "guide-posts" of the speaker's plan.

All the way through we have jotted down examples of the general truths stated by the lecturer. This is advisable, if

we have time, for when we review notes, the illustrations and specific instances help to bring back the lecture as a whole. A concrete example recalls the speaker's tones, his facial expression, or his gestures. By the aid of these outward signs of emphasis, we are enabled better to recall the meaning with satisfying clearness.

Mr. Corbin, in the passage selected to illustrate the making of outlines, states that the prevalence of out-of-door sports

in England is due primarily to the influence of climate. He observes that the long, temperate summers encourage many persons to take part in all sorts of games; whereas in America the hot summers and the sudden summer darkness tend to limit general participation in out-of-

2. Clarifies the points by means of a few of the speaker's examples.

We judge material, gathered either from written or from oral sources, in relation to

ASSIGNMENT 33.

1. (a) Assemble in an outline the notes on the passage just analyzed.

(b) Make an oral summary of the passage, using these notes as your guide.

2. Listening to the instructor read the rest of the lecture on Habit, complete the notes.

3. (a) Bring to class your notes on a lecture that you have recently attended.

(b) Revise these notes and bring in both the original and the revised sets.

(c) Using the revised notes reproduce the lecture orally before the class. Pay special attention to devices for indicating the main divisions.

4. Bring in a carefully prepared set of notes on a lecture that you have recently attended, and show the use the speaker made of concrete illustration.

5. Let one student read before the class an original theme of some length. The class should take notes, revise them and compare the revised set with the speaker's outline.

door sports. The difference between climatic conditions in England and America not only makes English and American training different, but also develop a temperament peculiar to the athletes of each of the two countries.

Does our experience lead us to the same conclusions? If not, is it because our experience has not been as wide as the author's or because it has not been typical?

Do we live in a section of the United States where not all that the author says is true?

1. What our experience has been.

Have other writers said the same thing about English and American sportsmanship? Is Mr. Corbin qualified to speak on the subject of which he writes? If other writers have agreed with Mr. Corbin's conclusions, has that agreement been based upon the same grounds? If other causes have been given for the same differences between the two countries, are these causes sounder than those which Mr. Corbin has given? Who is best qualified to express the most reliable opinion?

2. What others have told us.

From what we know of English and American athletics what conclusions can we safely draw regarding the differences between the two? How far can we go toward drawing sound conclusions?

3. What our reason tells us.

What has been said in the previous paragraphs suggests that our work is not done when we have gathered our material. We are bound to be on the alert for false reasoning or insufficient facts. "Who told you so?" and "What does he know about it?" are two questions that may be held in the mind, even if their expression might seem impertinent.

ASSIGNMENT 34.

1. According to the suggestions for judging material (see marginal notes of the preceding section), test the student's theme upon which you took notes.

2. In the same way test the statements in an editorial from the morning newspaper; the statements in a political article from a current magazine like the *Saturday Evening Post*, the *North American Review*, the *Nation*, the *Review*, the *New Republic*.

The man from Missouri may be a pest, but his attitude is a safe one to take when we are reading the daily newspaper.

Suppose that we are to write an essay or make a speech upon the topic Student Self-government and Citizenship. All that has been said about limiting the subject enables us to fix our point of view, and we determine to show that self-government in college tends to implant in the student the habit of social responsibility. What has been said about dividing the subject and arranging these divisions suggests our preliminary steps. We may separate our topic as follows:

- I. Good citizenship means, above all, a recognition of the rights of others.
- II. Good citizenship lays upon one specific duties.
- III. Good citizenship is a habit.
- IV. The habit of good citizenship may be fixed by means of self-government in college.

The order of developing these divisions or the method of combining them will depend upon the individual writer. It is sufficient to indicate here the general trend of the thought. Our first problem is to assemble the material that is to make up the theme. Take the first division. What does "the recognition of the rights of others" mean? It may mean observing the speed laws or not stealing cups from the sanitary drinking-fountains. Whatever it signifies, be it the golden rule or a specific act, that meaning should be recorded in such a way as to be available whenever it is needed in the development of our theme. Has any one written an apt definition of the rights of others? We should preserve that definition so that it will be accessible for future use. William James has told of the importance of habit to society. How do his words apply to the second main division of our theme? Will a summary of his statement or a direct quotation enforce our point? Have I any concrete examples of the habit of good citizenship? And so, we may go on questioning until the material grows.

It was suggested above that whatever the information, be it example drawn from our own experience or opinion of another, bearing upon our topic, it should be preserved for future reference. It is convenient to use small cards for recording information related to a given topic:

Citizenship as
a habit

Social importance
of habit

"Habit is . . . thus the enormous fly-wheel of society, its most precious conservative agent. It alone is what keeps us all within the bound of ordinance, and saves the children of fortune from the envious uprisings of the poor. . . . It dooms us all to fight out the battle of life upon the lines of our nurture or our early choice, and to make the best of a pursuit that disagrees, because there is no other for which we are fitted, and it is too late to begin again."

JAMES, WILLIAM, "Psychology," N. Y., 1915, p. 143.

The topic on which the note bears has been written in the upper left-hand corner of the card; the specific point covered by the note has been placed in the upper right-hand corner; the note itself occupies the center of the card; the reference has been written at the bottom. The reference should include the author's name, the title of the book or article, place and date of publication, page number.

Frequently we have notes of our own to add to the list. These usually consist of bits of our own experience, phrases that have appealed to us, concrete examples.

Citizenship and
responsibility to
others.

Meaning of so-
cial responsi-
bility.

keeping our side-walks clean
using the public rubbish cans for waste paper
sitting quiet at the movies

The keeping of a set of notes will undoubtedly increase the burden of the routine work of study, but it will lighten the task of trying to find something to write about when a theme

is due the next day at eight o'clock or when an after-dinner speech must be prepared.

Before us are the accumulated writings from many authors; daily the presses are turning out the ideas of armies of men whose minds are responsive to all the currents of our complex life, and the lecture rooms are more and more centers of enlightenment. We as students seek to gather what we can, ever judging, and ever retaining all that makes our preparation wide, our judgment sound, and our expression clear.

ASSIGNMENT 35.

1. Choose a topic for an expository theme and prepare a set of notes that will form the basis for the development.
 2. With the aid of these notes present the theme orally.
 3. Write the theme and hand it in accompanied by the cards on which the notes appear.
-

THE NEW WORLD

I. MANY-PEOPLED

AMERICAN AND BRITON¹

BY JOHN GALSWORTHY

On the mutual understanding of each other by Britons and Americans the future happiness of nations depends more than on any other world cause.

I have never held a whole-hearted brief for the British character. There is a lot of good in it, but much which is repellent. It has a kind of deliberate unattractiveness, setting out on its journey with the words: "Take me or leave me." One may respect a person of this sort, but it is difficult either to know or to like him. I am told that an American officer said recently to a British staff officer in a friendly voice: "So we're going to clean up Brother Boche together!" and the British staff officer replied "Really!" No wonder Americans sometimes say: "I've got no use for those fellows."

The world is consecrate to strangeness and discovery, and the attitude of mind concentered in that "Really!" seems unforgivable, till one remembers that it is manner rather than matter which divides the hearts of American and Briton.

In a huge, still half-developed country, where every kind of national type and habit comes to run a new thread into the rich tapestry of American life and thought, people must find it almost impossible to conceive the life of a little old island where traditions persist generation after generation without anything to break them up; where blood remains undoctored by new strains; demeanor becomes crystallized for lack of contrasts; and manner gets set like a plaster mask. The

¹ Reprinted from *Another Sheaf* by permission of Charles Scribner's Sons.

English manner of to-day, of what are called the classes, is the growth of only a century or so. There was probably nothing at all like it in the days of Elizabeth or even of Charles II. The English manner was still racy when the inhabitants of Virginia, as we are told, sent over to ask that there might be dispatched to them some hierarchical assistance for the good of their souls, and were answered: "D——n your souls, grow tobacco!" The English manner of to-day could not even have come into its own when that epitaph of a lady, quoted somewhere by Gilbert Murray, was written: "Bland, passionate, and deeply religious, she was second cousin to the Earl of Leitrim; of such are the Kingdom of Heaven." About that gravestone motto was a certain lack of the self-consciousness which is now the foremost characteristic of the English manner.

But this British self-consciousness is no mere fluffy gaucherie, it is our special form of what Germans would call "Kultur." Behind every manifestation of thought or emotion the Briton retains control of self, and is thinking: "That's all I'll let them see"; even: "That's all I'll let myself feel." This stoicism is good in its refusal to be foundered; bad in that it fosters a narrow outlook; starves emotion, spontaneity, and frank sympathy; destroys grace and what one may describe roughly as the lovable side of personality. The English hardly ever say just what comes into their heads. What we call "good form," the unwritten law which governs certain classes of the Briton, savors of the dull and glacial; but there lurks within it a core of virtue. It has grown up like callous shell round two fine ideals—suppression of the ego lest it trample on the corns of other people, and exaltation of the maxim: "Deeds before words." Good form, like any other religion, starts well with some ethical truth, but soon gets commonized and petrified till we can hardly trace its origin, and watch with surprise its denial and contradiction of the root idea.

Without doubt good form had become a kind of disease in

England. A French friend told me how he witnessed in a Swiss Hotel the meeting between an Englishwoman and her son, whom she had not seen for two years; she was greatly affected — by the fact that he had not brought a dinner-jacket. The best manners are no “manners,” or at all events no mannerisms; but many Britons who have even attained to this perfect purity are yet not free from the paralytic effects of “good form”; are still self-conscious in the depths of their souls, and never do or say a thing without trying not to show what they are feeling. All this guarantees a certain decency in life; but in intimate intercourse with people of other nations who have not this particular cult of suppression, we English disappoint, and jar, and often irritate. Nations have their differing forms of snobbery. At one time the English all wanted to be second cousins to the Earl of Leitrim, like that lady bland and passionate. Nowadays it is not so simple. The Earl of Leitrim has become etherealized. We no longer care how a fellow is born so long as he behaves as the Earl of Leitrim would have, never makes himself conspicuous or ridiculous, never shows too much what he’s really feeling, never talks of what he’s going to do, and always “plays the game.” The cult is centered in our public schools and universities.

At a very typical and honored old public school the writer of this essay passed on the whole a happy time; but what a curious life, educationally speaking! We lived rather like young Spartans; and were not encouraged to think, imagine, or see anything that we learned in relation to life at large. It’s very difficult to teach boys, because their chief object in life is not to be taught anything, but I should say we were crammed, not taught at all. Living as we did the herd-life of boys with little or no intrusion from our elders, and they men who had been brought up in the same way as ourselves, we were debarred from any real interest in philosophy, history, art, literature and music, or any advancing notions in social life or politics. I speak of the generality, not of

the few black swans among us. We were reactionaries almost to a boy. I remember one summer term Gladstone came down to speak to us, and we repaired to the Speech Room with white collars and dark hearts, muttering what we would do to that Grand Old Man if we could have our way. But he contrived to charm us, after all, till we cheered him vociferously. In that queer life we had all sorts of unwritten rules of suppression. You must turn up your trousers; must not go out with your umbrella rolled. Your hat must be worn tilted forward; you must not walk more than two-a-breast till you reached a certain form, nor be enthusiastic about anything, except such a supreme matter as a drive over the pavilion at cricket, or a run the whole length of the ground at football. You must not talk about yourself or your home people, and for any punishment you must assume complete indifference.

I dwell on these trivialities because every year thousands of British boys enter these mills which grind exceeding small, and because these boys constitute in after life the great majority of the official, military, academic, professional, and a considerable proportion of the business classes of Great Britain. They become the Englishmen who say: "Really!" and they are for the most part the Englishmen who travel and reach America. The great defense I have always heard put up for our public schools is that they form character. As oatmeal is supposed to form bone in the bodies of Scotsmen, so our public schools are supposed to form good, sound moral fiber in British boys. And there is much in this plea. The life does make boys enduring, self-reliant, good-tempered and honorable, but it most carefully endeavors to destroy all original sin of individuality, spontaneity, and engaging freakishness. It implants, moreover, in the great majority of those who have lived it the mental attitude of that awell, who when asked where he went for his hats, replied: "Blank's, of course. Is there another fellow's?"

To know all is to excuse all — to know all about the bring-

ing-up of English public school boys makes one excuse much. The atmosphere and tradition of those places is extraordinarily strong, and persists through all modern changes. Thirty-seven years have gone since I was a new boy, but cross-examining a young nephew who left not long ago, I found almost precisely the same features and conditions. The war, which has changed so much of our social life, will have some, but no very great, effect on this particular institution. The boys still go there from the same kind of homes and preparatory schools and come under the same kind of masters. And the traditional unemotionalism, the cult of a dry and narrow stoicism, is rather fortified than diminished by the times we live in.

Our universities, on the other hand, are now mere ghosts of their old selves. At a certain old college in Oxford, last term, they had only two English students. In the chapel under the Joshua Reynolds window, through which the sun was shining, hung a long "roll of honor," a hundred names and more. In the college garden an open-air hospital was ranged under the old city wall, where we used to climb and go wandering in the early summer mornings after some all-night spree. Down on the river the empty college barges lay void of life. From the top of one of them an aged custodian broke into words: "Ah! Oxford'll never be the same again in my time. Why, who's to teach 'em rowin'? When we do get undergrads again, who's to teach 'em? All the old ones gone, killed, wounded and that. No! Rowin'll never be the same again — not in my time." That was *the* tragedy of the war for him. Our universities will recover faster than he thinks, and resume the care of our particular "Kultur," and cap the products of our public schools with the Oxford accent and the Oxford manner.

An acute critic tells me that Americans reading such deprecatory words as these by an Englishman about his country's institutions would say that this is precisely an instance of what an American means by the Oxford manner. Americans

whose attitude towards their own country is that of a lover to his lady or a child to its mother, cannot—he says—understand how Englishmen can be critical of their own country, and yet love her. Well, the Englishman's attitude to his country is that of a man to himself, and the way he runs her down is but a part of that special English bone-deep self-consciousness. Englishmen (the writer amongst them) love their country as much as the French love France and the Americans America; but she is so much a part of them that to speak well of her is like speaking well of themselves, which they have been brought up to regard as "bad form." When Americans hear Englishmen speaking critically of their own country, let them note it for a sign of complete identification with that country rather than of detachment from it. But on the whole it must be admitted that English universities have a broadening influence on the material which comes to them so set and narrow. They do a little to discover for their children that there are many points of view, and much which needs an open mind in this world. They have not precisely a democratic influence, but taken by themselves they would not be inimical to democracy. . . . Heaven forbid that we should see vanish all that is old, and has, as it were, the virginia-creeper, the wistaria bloom of age upon it; there is a beauty in age and a health in tradition, ill dispensed with. What is hateful in age is its lack of understanding and of sympathy; in a word—its intolerance. Let us hope this wind of change may sweep out and sweeten the old places of our country, sweep away the cobwebs and the dust, our narrow ways of thought, our mannikinisms. But those who hate intolerance dare not be intolerant with the foibles of age; we should rather see them as comic, and gently laugh them out. I pretend to no proper knowledge of the American people; but, though amongst them there are doubtless pockets of fierce prejudice, I have on the whole the impression of a wide and tolerant spirit. To that spirit one would appeal when it comes to passing judgment on the

educated Briton. He may be self-sufficient, but he has grit; and at bottom grit is what Americans appreciate more than anything. If the motto of the old Oxford college, "Manners makyth man," were true, one would often be sorry for the Briton. But his manners do not make him; they mar him. His goods are all absent from the shop window; he is not a man of the world in the wider meaning of that expression. And there is, of course, a particularly noxious type of traveling Briton, who does his best, unconsciously, to deflower his country wherever he goes. Selfish, coarse-fibered, loud-voiced — the sort which thanks God he is a Briton — I suppose because nobody else will do it for him.

We live in times when patriotism is exalted above all other virtues, because there happen to lie before the patriotic tremendous chances for the display of courage and self-sacrifice. Patriotism ever has that advantage, as the world is now constituted; but patriotism and provincialism are sisters under the skin, and they who can only see bloom on the plumage of their own kind, who prefer the bad points of their countrymen to the good points of foreigners, merely write themselves down blind of an eye, and panderers to herd feeling. America is advantaged in this matter. She lives so far away from other nations that she might well be excused for thinking herself the only people in the world; but in the many strains of blood which go to make up America there is as yet a natural corrective to the narrower kind of patriotism. America has vast spaces and many varieties of type and climate, and life to her is still a great adventure. Americans have their own form of self-absorption, but seem free as yet from the special competitive self-centrement which has been forced on Britons through long centuries by countless continental rivalries and wars. Insularity was driven into the very bones of our people by the generation-long wars of Napoleon. A distinguished French writer, André Chevrillon, whose book¹ may be commended to any one who wishes to

¹ "England and the War," Hodder & Stoughton.

understand British peculiarities, used these words in a recent letter: "You English are so strange to us French, you are so utterly different from any other people in the world." Yes! We are a lonely race. Deep in our hearts, I think, we feel that only the American people could ever really understand us. And being extraordinarily self-conscious, perverse, and proud, we do our best to hide from Americans that we have any such feeling. It would distress the average Briton to confess that he wanted to be understood, had anything so natural as a craving for fellowship or for being liked. We are a weird people, though we seem so commonplace. In looking at photographs of British types among photographs of other European nationalities, one is struck by something which is in no other of those races — exactly as if we had an extra skin; as if the British animal had been tamed longer than the rest. And so he has. His political, social, legal life was fixed long before that of any other Western country. He was old, though not moldering, before the *Mayflower* touched American shores and brought there avatars, grave and civilized as ever founded nation. There is something touching and terrifying about our character, about the depth at which it keeps its real yearnings, about the perversity with which it disguises them, and its inability to show its feelings. We are, deep down, under all our lazy mentality, the most combative and competitive race in the world, with the exception, perhaps, of the American. This is at once a spiritual link with America, and yet one of the great barriers to friendship between the two peoples. We are not sure whether we are better men than Americans. Whether we are really better than French, Germans, Russians, Italians, Chinese, or any other race is, of course, more than a question; but those peoples are all so different from us that we are bound, I suppose, secretly to consider ourselves superior. But between Americans and ourselves, under all differences, there is some mysterious deep kinship which causes us to doubt and makes us irritable, as if we were con-

tinually being tickled by that question: Now am I really a better man than he? Exactly what proportion of American blood at this time of day is British, I know not; but enough to make us definitely cousins — always an awkward relationship. We see in Americans a sort of image of ourselves; feel near enough, yet far enough, to criticize and carp at the points of difference. It is as though a man went out and encountered, in the street, what he thought for the moment was himself, and, wounded in his *amour propre*, instantly began to disparage the appearance of that fellow. Probably community of language rather than of blood accounts for our sense of kinship, for a common means of expression cannot but mold thought and feeling into some kind of unity. One can hardly overrate the intimacy which a common literature brings. The lives of great Americans, Washington and Franklin, Lincoln and Lee and Grant, are unsealed for us, just as to Americans are the lives of Marlborough and Nelson, Pitt and Gladstone and Gordon. Longfellow and Whittier and Whitman can be read by the British child as simply as Burns and Shelley and Keats. Emerson and William James are no more difficult to us than Darwin and Spencer to Americans. Without an effort we rejoice in Hawthorne and Mark Twain, Henry James and Howells, as Americans can in Dickens and Thackeray, Meredith and Thomas Hardy. And, more than all, Americans own with ourselves all literature in the English tongue before the *Mayflower* sailed; Chaucer and Spenser and Shakespeare, Raleigh, Ben Jonson, and the authors of the English Bible Version are their spiritual ancestors as much as ever they are ours. The tie of language is all-powerful — for language is the food formative of minds. A volume could be written on the formation of character by literary humor alone. The American and Briton, especially the British townsman, have a kind of bone-deep defiance of Fate, a readiness for anything which may turn up, a dry, wry smile under the blackest sky, and an individual way of looking at things which nothing can shake. Ameri-

cans and Britons both, we must and will think for ourselves, and know why we do a thing before we do it. We have that ingrained respect for the individual conscience which is at the bottom of all free institutions. Some years before the war an intelligent and cultivated Austrian, who had lived long in England, was asked for his opinion of the British. "In many ways," he said, "I think you are inferior to us; but one great thing I have noticed about you which we have not. You think and act and speak for yourselves." If he had passed those years in America instead of in England he must needs have pronounced the same judgment of Americans. Free speech, of course, like every form of freedom, goes in danger of its life in war-time. The other day, in Russia, an Englishman came on a street meeting shortly after the first revolution had begun. An extremist was addressing the gathering and telling them that they were fools to go on fighting, that they ought to refuse and go home, and so forth. The crowd grew angry, and some soldiers were for making a rush at him; but the chairman, a big, burly peasant, stopped them with these words: "Brothers, you know that our country is now a country of free speech. We must listen to this man, we must let him say anything he will. But, brothers, when he's finished, we'll bash his head in!"

I cannot assert that either Britons or Americans are incapable in times like these of a similar interpretation of "free speech." Things have been done in our country, and will be done in America, which should make us blush. But so strong is the free instinct in both countries that some vestiges of it will survive even this war, for democracy is a sham unless it means the preservation and development of this instinct of thinking for oneself throughout a people. "Government of the people by the people for the people" means nothing unless individuals keep their consciences unfettered and think freely. Accustom people to be nose-led and spoon-fed, and democracy is a mere pretense. The measure of democracy is the measure of the freedom and sense

of individual responsibility in its humblest citizens. And democracy — I say it with solemnity — has yet to prove itself.

A scientist, Dr. Spurrell, in a recent book, *Man and His Forerunners*, diagnoses the growth of civilisations somewhat as follows: A civilisation begins with the enslavement by some hardy race of a tame race living a tame life in more congenial natural surroundings. It is built up on slavery, and attains its maximum vitality in conditions little removed therefrom. Then, as individual freedom gradually grows, disorganization sets in and the civilisation slowly dissolves away in anarchy. Dr. Spurrell does not dogmatize about our present civilisation, but suggests that it will probably follow the civilisations of the past into dissolution. I am not convinced of that, because of certain factors new to the history of man. Recent discoveries are unifying the world; such old isolated swoops of race on race are not now possible. In our great industrial States, it is true, a new form of slavery has arisen, but not of man by man, rather of man by machines. Moreover, all past civilisations have been more or less Southern, and subject to the sapping influence of the sun. Modern civilisation is essentially Northern. The individualism, however, which, according to Dr. Spurrell, dissolved the Empires of the past, exists already, in a marked degree, in every modern State; and the problem before us is to discover how democracy and liberty of the subject can be made into enduring props rather than dissolvents. It is the problem of making democracy genuine. And certainly, if that cannot be achieved and perpetuated, there is nothing to prevent democracy drifting into anarchism and dissolving modern States, till they are the prey of pouncing dictators, or of States not so far gone in dissolution. What, for instance, will happen to Russia if she does not succeed in making her democracy genuine? A Russia which remains anarchic must very quickly become the prey of her neighbors on West and East.

Ever since the substantial introduction of democracy nearly

a century and a half ago with the American War of Independence, Western civilisation has been living on two planes or levels — the autocratic plane, with which is bound up the idea of nationalism, and the democratic, to which has become conjoined the idea of internationalism. Not only little wars, but great wars . . . come because of inequality in growth, dissimilarity of political institutions between States; because this State or that is basing its life on different principles from its neighbors. The decentralisation, delays, critical temper, and importance of home affairs prevalent in democratic countries make them at once slower, weaker, less apt to strike, and less prepared to strike than countries where bureaucratic brains subject to no real popular check devise world policies which can be thrust, prepared to the last button, on the world at a moment's notice. The free and critical spirit in America, France, and Britain has kept our democracies comparatively unprepared for anything save their own affairs.

We fall into glib usage of words like democracy and make fetiches of them without due understanding. Democracy is inferior to autocracy from the aggressively national point of view; it is not necessarily superior to autocracy as a guarantee of general well-being; it may even turn out to be inferior unless we can improve it. But democracy is the rising tide; it may be dammed or delayed, but cannot be stopped. It seems to be a law in human nature that where, in any corporate society, the idea of self-government sets foot it refuses to take that foot up again. State after State, copying the American example, has adopted the democratic principle; the world's face is that way set. And civilisation is now so of a pattern that the Western world may be looked on as one State and the process of change therein from autocracy to democracy regarded as though it were taking place in a single old-time country such as Greece or Rome. If throughout Western civilisation we can secure the single democratic principle of government, its single level of State morality in

thought and action, we shall be well on our way to unanimity throughout the world; for even in China and Japan the democratic virus is at work. It is my belief that only in a world thus uniform, and freed from the danger of pounce by autocracies, have States any chance to develop the individual conscience to a point which shall make democracy proof against anarchy and themselves proof against dissolution; and only in such a world can a League of Nations to enforce peace succeed.

But even if we do secure a single plane for Western civilisation and ultimately for the world, there will be but slow and difficult progress in the lot of mankind. And unless we secure it, there will be only a march backwards.

For this advance to a uniform civilisation the solidarity of the English-speaking races is vital. Without that there will be no bottom on which to build.

The ancestors of the American people sought a new country because they had in them a reverence for the individual conscience; they came from Britain, the first large State in the Christian era to build up the idea of political freedom. The instincts and ideals of our two races have ever been the same. That great and lovable people, the French, with their clear thought and expression, and their quick blood, have expressed those ideals more vividly than either of us. But the phlegmatic and the dry tenacity of our English and American temperaments has ever made our countries the most settled and safe homes of the individual conscience, and of its children — Democracy, Freedom and Internationalism. Whatever their faults — and their offenses cry aloud to such poor heaven as remains of chivalry and mercy — the Germans are in many ways a great race, but they possess two qualities dangerous to the individual conscience — unquestioning obedience and exaltation. When they embrace the democratic idea they may surpass us all in its logical development, but the individual conscience will still not be at ease with them. We must look to our two countries to guarantee its strength and activity,

and if we English-speaking races quarrel and become dis-united, civilisation will split up again and go its way to ruin. We are the ballast of the new order.

I do not believe in formal alliances or in grouping nations to exclude and keep down other nations. Friendships between countries should have the only true reality of common sentiment, *and be animated by desire for the general welfare of mankind*. We need no formal bonds, but we have a sacred charge in common, to let no petty matters, differences of manner, or divergencies of material interest, destroy our spiritual agreement. Our pasts, our geographical positions, our temperaments, make us, beyond all other races, the hope and trustees of mankind's advance along the only line now open — democratic internationalism. It is childish to claim for Americans or Britons virtues beyond those of other nations, or to believe in the superiority of one national culture to another; they are different, that is all. It is by accident that we find ourselves in this position of guardianship to the main line of human development; no need to pat ourselves on the back about it. But we are at a great and critical moment in the world's history — how critical none of us alive will ever realize. The civilisation slowly built since the fall of Rome has either to break up and dissolve into jagged and isolated fragments through a century of wars; or, unified and reanimated by a single idea, to move forward on one plane and attain greater height and breadth.

Under the pressure of this war there is, beneath the lip-service we pay to democracy, a disposition to lose faith in it because of its undoubted weakness and inconvenience in a struggle with States autocratically governed; there is even a sort of secret reaction to autocracy. On those lines there is no way out of a future of bitter rivalries, chicanery and wars, and the probable total failure of our civilisation. The only cure which I can see lies in democratising the whole world and removing the present weaknesses and shams of democracy by education of the individual conscience in every

country. Good-by to that chance if Americans and Britons fall foul of each other, refuse to pool their thoughts and hopes, and to keep the general welfare of mankind in view. They have got to stand together, not in aggressive and jealous policies, but in defense and championship of the self-helpful, self-governing, "live and let live" philosophy of life.

The house of the future is always dark. There are few corner-stones to be discerned in the temple of our fate. But of these few one is the brotherhood and bond of the English-speaking races, not for narrow purposes, but that mankind may yet see faith and good-will enshrined, yet breathe a sweeter air, and know a life where Beauty passes, with the sun on her wings.

We want in the lives of men a "Song of Honor," as in Ralph Hodgson's poem:

"The song of men all sorts and kinds,
As many tempers, moods, and minds
As leaves are on a tree,
As many faiths and castes and creeds,
As many human bloods and breeds,
As in the world may be."

In the making of that song the English-speaking races will assuredly unite. What made this world we know not; the principle of life is inscrutable and will forever be; but we know that Earth is yet on the up-grade of existence, the mountain-top of man's life not reached, that many centuries of growth are yet in front of us before Nature begins to chill this planet till it swims, at last, another moon, in space. In the climb to that mountain-top of a happy life for mankind our two great nations are as guides who go before, roped together in perilous ascent. On their nerve, loyalty, and wisdom the adventure now hangs. What American or British knife will sever the rope?

He who ever gives a thought to the life of man at large, to his miseries and disappointments, to the waste and cruelty of existence, will remember that if American or Briton fail

himself, or fail the other, there can but be for us both, and for all other peoples, a hideous slip, a swift and fearful fall into an abyss, whence all shall be to begin over again.

We shall not fail — neither ourselves, nor each other. Our comradeship will endure.



THIS VERY CORNER OF ENGLAND

(See page 101)



TINTAGEL CHURCH

(See page 123 ff.)

ENGLAND TO AMERICA¹

BY MARGARET PRESCOTT MONTAGUE

I

"Lord, but English people *are* funny!"

This was the perplexed mental ejaculation that young Lieutenant Skipworth Cary, of Virginia, found his thoughts constantly reiterating during his stay in Devonshire. Had he been, he wondered, a confiding fool, to accept so trustingly Chev Sherwood's suggestion that he spend a part of his leave, at least, at Bishopsthorpe, where Chev's people lived? But why should he have anticipated any difficulty here, in this very corner of England which had bred his own ancestors, when he had always hit it off so splendidly with his English comrades at the Front? Here, however, though they were all awfully kind,—at least, he was sure they meant to be kind,—something was always bringing him up short; something that he could not lay hold of, but which made him feel like a blind man groping in a strange place, or worse, like a bull in a china-shop. He was prepared enough to find differences in the American and English points of view. But this thing that baffled him did not seem to have to do with that; it was something deeper, something very definite, he was sure — and yet, what was it? The worst of it was that he had a curious feeling as if they were all — that is, Lady Sherwood and Gerald; not Sir Charles so much — protecting him from himself — keeping him from making breaks, as he phrased it. That hurt and annoyed him, and piqued his vanity. Was he a social blunderer, and weren't a Virginia

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gentleman's manners to be trusted in England without leading-strings?

He had been at the Front for several months with the Royal Flying Corps, and when his leave came, his Flight Commander, Captain Cheviot Sherwood, discovering that he meant to spend it in England where he hardly knew a soul, had said his people down in Devonshire would be jolly glad to have him stop with them; and Skipworth Cary, knowing that, if the circumstances had been reversed, his people down in Virginia would indeed have been jolly glad to entertain Captain Sherwood, had accepted unhesitatingly. The invitation had been seconded by a letter from Lady Sherwood,—Chev's mother,—and after a few days' sight-seeing in London, he had come down to Bishopsthorpe, very eager to know his friend's family, feeling as he did about Chev himself. "He's the finest man that ever went up in the air," he had written home; and to his own family's disgust, his letters had been far more full of Chev Sherwood than they had been of Skipworth Cary.

And now here he was, and he almost wished himself away — wished almost that he was back again at the Front, carrying on under Chev. There, at least, you knew what you were up against. The job might be hard enough, but it wasn't baffling and queer, with hidden undercurrents that you couldn't chart. It seemed to him that this baffling feeling of constraint had rushed to meet him on the very threshold of the drawing-room, when he made his first appearance.

As he entered, he had a sudden sensation that they had been awaiting him in a strained expectancy, and that, as he appeared, they adjusted unseen masks and began to play-act at something. "But English people don't play-act very well," he commented to himself, reviewing the scene afterwards.

Lady Sherwood had come forward and greeted him in a manner which would have been pleasant enough, if he had not, with quick sensitiveness, felt it to be forced. But perhaps that was English stiffness.

Then she had turned to her husband, who was standing staring into the fireplace, although, as it was June, there was no fire there to stare at.

"Charles," she said, "here is Lieutenant Cary"; and her voice had a certain note in it which at home Cary and his sister Nancy were in the habit of designating "mother-making-dad-mind-his-manners."

At her words the old man — and Cary was startled to see how old and broken he was — turned round and held out his hand. "How d'you do?" he said jerkily, "how d'you do?" and then turned abruptly back again to the fireplace.

"Hello! What's up! The old boy doesn't like me!" was Cary's quick startled comment to himself.

He was so surprised by the look the other bent upon him, that he involuntarily glanced across to a long mirror to see if there was anything wrong with his uniform. But no, that appeared to be all right. It was himself, then — or his country; perhaps the old sport didn't fall for Americans.

"And here is Gerald," Lady Sherwood went on in her low remote voice, which somehow made the Virginian feel very far away.

It was with genuine pleasure, though with some surprise, that he turned to greet Gerald Sherwood, Chev's younger brother, who had been, tradition in the corps said, as gallant and daring a flyer as Chev himself, until he got his in the face five months ago.

"I'm mighty glad to meet you," he said eagerly, in his pleasant, muffled Southern voice, grasping the hand the other stretched out, and looking with deep respect at the scarred face and sightless eyes.

Gerald laughed a little, but it was a pleasant laugh, and his hand-clasp was friendly.

"That's real American, isn't it?" he said. "I ought to have remembered and said it first. Sorry."

Skipworth laughed too. "Well," he conceded, "we generally are glad to meet people in my country, and we don't

care who says it first. But," he added, "I didn't think I'd have the luck to find you here."

He remembered that Chev had regretted that he probably wouldn't see Gerald, as the latter was at St. Dunstan's, where they were reëducating the blinded soldiers.

The other hesitated a moment, and then said rather awkwardly, "Oh, I'm just home for a little while; I only got here this morning, in fact."

Skipworth noted the hesitation. Did the old people get panicky at the thought of entertaining a wild man from Virginia, and send an S O S for Gerald, he wondered.

"We are so glad you could come to us," Lady Sherwood said rather hastily just then. And again he could not fail to note that she was prompting her husband.

The latter reluctantly turned round, and said, "Yes, yes, quite so. Welcome to Bishopsthorpe, my boy," as if his wife had pulled a string, and he responded mechanically, without quite knowing what he said. Then, as his eyes rested a moment on his guest, he looked as if he would like to bolt out of the room. He controlled himself, however, and, jerking round again to the fireplace, went on murmuring, "Yes, yes, yes," vaguely — just like the dormouse at the Mad Tea-Party, who went to sleep, saying, "Twinkle, twinkle, twinkle," Cary could not help thinking to himself.

But after all, it wasn't really funny, it was pathetic. Gosh, how doddering the poor old boy was! Skipworth wondered, with a sudden twist at his heart, if the war was playing the deuce with his home people, too. Was his own father going to pieces like this, and had his mother's gay vivacity fallen into that still remoteness of Lady Sherwood's? But of course not! The Carys hadn't suffered as the poor Sherwoods had, with their youngest son, Curtin, killed early in the war, and now Gerald knocked out so tragically. Lord, he thought, how they must all bank on Chev! And of course they would want to hear at once about him. "I left Chev as fit as anything, and he sent all sorts of messages," he re-

ported, thinking it more discreet to deliver Chev's messages thus vaguely than to repeat his actual care-free remark, which had been, "Oh, tell 'em I'm jolly as a tick."

But evidently there was something wrong with the words as they were, for instantly he was aware of that curious sense of withdrawal on their part. Hastily reviewing them, he decided that they had sounded too familiar from a stranger and a younger man like himself. He supposed he ought not to have spoken of Chev by his first name. Gee, what sticklers they were! Wouldn't his family — dad and mother and Nancy — have fairly lapped up any messages from him, even if they had been delivered a bit awkwardly? However, he added, as a concession to their point of view, "But of course you'll have had later news of Captain Sherwood."

To which, after a pause, Lady Sherwood responded, "Oh, yes," in that remote and colorless voice which might have meant anything or nothing.

At this point dinner was announced.

Lady Sherwood drew her husband away from the empty fireplace, and Gerald slipped his arm through the Virginian's, saying pleasantly, "I'm learning to carry on fairly well at St. Dunstan's, but I confess I still like to have a pilot."

To look at the tall young fellow beside him, whose scarred face was so reminiscent of Chev's untouched good looks, who had known all the immense freedom of the air, but who was now learning to carry on in the dark, moved Skipworth Cary to generous homage.

"You know my saying I'm glad to meet you isn't just American," he said half shyly, but warmly. "It's plain English, and the straight truth. I've wanted to meet you awfully. The oldsters are always holding up your glorious exploits to us newcomers. Withers never gets tired telling about that fight of yours with the four enemy planes. And besides," he rushed on eagerly, "I'm glad to have a chance to tell Chev's brother — Captain Sherwood's brother, I mean — what I think of him. Only as a matter of fact, I can't,"

he broke off with a laugh. "I can't put it exactly into words, but I tell you I'd follow that man straight into hell and out the other side — or go there alone if he told me to. He is the finest chap that ever flew."

And then he felt as if a cold douche had been flung in his face, for after a moment's pause, the other returned, "That's awfully good of you," in a voice so distant and formal that the Virginian could have kicked himself. What an ass he was to be so darned enthusiastic with an Englishman! He supposed it was bad form to show any pleasure over praise of a member of your family. Lord, if Chev got the V.C., he reckoned it would be awful to speak of it. Still, you would have thought Gerald might have stood for a little praise of him. But then, glancing sideways at his companion, he surprised on his face a look so strange and suffering that it came to him almost violently what it must be never to fly again; to be on the threshold of life, with endless days of blackness ahead. Good God! How cruel he had been to flaunt Chev in his face! In remorseful and hasty reparation he stumbled on, "But the old fellows are always having great discussions as to which was the best — you or your brother. Withers always maintains you were."

"Withers lies, then!" the other retorted. "I never touched Chev — never came within a mile of him, and never could have."

They reached the dinner-table with that, and young Cary found himself bewildered and uncomfortable. If Gerald hadn't liked praise of Chev, he had liked praise of himself even less, it seemed.

Dinner was not a success. The Virginian found that, if there was to be conversation, the burden of carrying it on was upon him, and gosh! they don't mind silences in this man's island, do they? he commented desperately to himself, thinking how different it was from America. Why, there they acted as if silence was an egg that had just been laid, and everyone had to cackle at once to cover it up. But here the


talk constantly fell to the ground, and nobody but himself seemed concerned to pick it up. His attempt to praise Chev had not been successful, and he could understand their not wanting to hear about flying and the war before Gerald.

So at last, in desperation, he wandered off into descriptions of America, finding to his relief that he had struck the right note at last. They were glad to hear about the States, and Lady Sherwood inquired politely if the Indians still gave them much trouble; and when he assured her that in Virginia, except for the Pocahontas tribe, they were all pretty well subdued, she accepted his statement with complete innocence. And he was so delighted to find at last a subject to which they were evidently cordial, that he was quite carried away, and wound up by inviting them all to visit his family in Richmond, as soon as the war was over.

Gerald accepted at once, with enthusiasm; Lady Sherwood made polite murmurs, smiling at him in quite a warm and almost, indeed, maternal manner. Even Sir Charles, who had been staring at the food on his plate as if he did not quite know what to make of it, came to the surface long enough to mumble, "Yes, yes, very good idea. Countries must carry on together — What?"

But that was the only hit of the whole evening, and when the Virginian retired to his room, as he made an excuse to do early, he was so confused and depressed that he fell into an acute attack of homesickness.

Heavens, he thought, as he tumbled into bed, just suppose, now, this was little old Richmond, Virginia, U. S. A., instead of being Bishopsthorpe, Avery Cross near Wick, and all the rest of it! And at that, he grinned to himself. England wasn't such an all-fired big country that you'd think they'd have to ticket themselves with addresses a yard long, for fear they'd get lost — now, would you? Well, anyway, suppose it was Richmond, and his train just pulling into the Byrd Street Station. He stretched out luxuriously, and let his mind picture the whole familiar scene. The wind was



blowing right, so there was the mellow homely smell of tobacco in the streets, and plenty of people all along the way to hail him with outstretched hands and shouts of "Hey, Skip Cary, when did you get back?" "Welcome home, my boy!" "Well, will you *look* what the cat dragged in!" And so he came to his own front door-step, and walking straight in, surprised the whole family at breakfast; and yes — doggone it! if it wasn't Sunday, and they having waffles! And after that his obliging fancy bore him up Franklin Street, through Monroe Park, and so to Miss Sally Berkeley's door. He was sound asleep before he reached it, but in his dreams, light as a little bird, she came flying down the broad stairway to meet him, and —

But when he waked next morning, he did not find himself in Virginia, but in Devonshire, where, to his unbounded embarrassment, a white housemaid was putting up his curtains and whispering something about his bath. And though he pretended profound slumber, he was well aware that people do not turn brick-red in their sleep. And the problem of what was the matter with the Sherwood family was still before him.

II

"They're playing a game," he told himself after a few days. "That is, Lady Sherwood and Gerald are — poor old Sir Charles can't make much of a stab at it. The game is to make me think they are awfully glad to have me, when in reality there's something about me, or something I do, that gets them on the raw."

He almost decided to make some excuse and get away; but after all, that was not easy. In English novels, he remembered, they always had a wire calling them to London; but darn it all! the Sherwoods knew mighty well there wasn't anyone in London who cared a hoot about him.

The thing that got his goat most, he told himself, was that

they apparently didn't like his friendship with Chev. Anyway they didn't seem to want him to talk about him; and whenever he tried to express his warm appreciation for all that the older man had done for him, he was instantly aware of a wall of reserve on their part, a holding of themselves aloof from him. That puzzled and hurt him, and put him on his dignity. He concluded that they thought it was cheeky of a youngster like him to think that a man like Chev could be his friend; and if that was the way they felt, he reckoned he'd jolly well better shut up about it.

But whatever it was that they didn't like about him, they most certainly did want him to have a good time. He and his pleasure appeared to be for the time being their chief consideration. And after the first day or so he began indeed to enjoy himself extremely. For one thing, he came to love the atmosphere of the old place and of the surrounding country, which he and Gerald explored together. He liked to think that ancestors of his own had been inheritors of these green lanes, and pleasant mellow stretches. Then, too, after the first few days, he could not help seeing that they really began to like him, which of course was reassuring, and tapped his own warm friendliness, which was always ready enough to be released. And besides, he got by accident what he took to be a hint as to the trouble. He was passing the half-open door of Lady Sherwood's morning-room, when he heard Sir Charles' voice break out, "Good God, Elizabeth, I don't see how you stand it! When I see him so straight and fine-looking, and so untouched, beside our poor lad, and think — and think —"

Skipworth hurried out of earshot, but now he understood that look of aversion in the old man's eyes which had so startled him at first. Of course, the poor old boy might easily hate the sight of him beside Gerald. With Gerald himself he really got along famously. He was a most delightful companion, full of anecdotes and history of the countryside, every foot of which he had apparently explored in

the old days with Chev and the younger brother, Curtin. Yet even with Gerald, Cary sometimes felt that aloofness and reserve, and that older protective air that they all showed him. Take, for instance, that afternoon when they were lolling together on the grass in the park. The Virginian, running on in his usual eager manner, had plunged without thinking into an account of a particularly daring bit of flying on Chev's part, when suddenly he realized that Gerald had rolled over on the grass and buried his face in his arms, and interrupted himself awkwardly. "But, of course," he said, "he must have written home about it himself."

"No, or if he did, I didn't hear of it. Go on," Gerald said in a muffled voice.

A great rush of compassion and remorse overwhelmed the Virginian, and he burst out penitently, "What a brute I am! I'm always forgetting and running on about flying, when I know it must hurt like the very devil!"

The other drew a difficult breath. "Yes," he admitted, "what you say does hurt in a way — in a way you can't understand. But all the same I like to hear you. Go on about Chev."

So Skipworth went on and finished his account, winding up, "I don't believe there's another man in the service who could have pulled it off — but I tell you your brother's one in a million."

"Good God, don't I know it!" the other burst out. "We were all three the jolliest pals together," he got out presently in a choked voice, "Chev and the young un and I; and now —"

He did not finish, but Cary guessed his meaning. Now the young un, Curtin, was dead, and Gerald himself knocked out. But, heavens! the Virginian thought, did Gerald think Chev would go back on him now on account of his blindness? Well, you could everlastingly bet he wouldn't!

"Chev thinks the world and all of you!" he cried in eager defense of his friend's loyalty. "Lots of times when we're

all awfully jolly together, he makes some excuse and goes off by himself; and Withers told me it was because he was so frightfully cut up about you. Withers said he told him once that he'd a lot rather have got it himself — so you can everlastingly bank on him!"

Gerald gave a terrible little gasp. "I — I knew he'd feel like that," he got out. "We've always cared such a lot for each other." And then he pressed his face harder than ever into the grass, and his long body quivered all over. But not for long. In a moment he took fierce hold on himself, muttering, "Well, one must carry on, whatever happens," and apologized disjointedly. "What a fearful fool you must think me! And — and this isn't very pippy for you, old chap." Presently, after that, he sat up, and said, brushing it all aside, "We're facing the old moat, aren't we? There's an interesting bit of tradition about it that I must tell you."

And there you were, Cary thought: no matter how much Gerald might be suffering from his misfortune, he must carry on just the same, and see that his visitor had a pleasant time. It made the Virginian feel like an outsider and very young, as if he were not old enough for them to show him their real feelings.

Another thing that he noticed was that they did not seem to want him to meet people. They never took him anywhere to call, and if visitors came to the house, they showed an almost panicky desire to get him out of the way. That again hurt his pride. What in heaven's name was the matter with him anyway!

III

However, on the last afternoon of his stay at Bishopsthorpe, he told himself with a rather rueful grin, that his manners must have improved a little, for they took him to tea at the rectory.

He was particularly glad to go there because, from certain

jokes of Withers's, who had known the Sherwoods since boyhood, he gathered that Chev and the rector's daughter were engaged. And just as he would have liked Chev to meet Sallie Berkeley, so he wanted to meet Miss Sybil Gaylord.

He had little hope of having a tête-à-tête with her, but as it fell out he did. They were all in the rectory garden together, Gerald and the rector a little behind Miss Gaylord and himself, as they strolled down a long walk with high hedges bordering it. On the other side of the hedge Lady Sherwood and her hostess still sat at the tea-table, and then it was that Cary heard Mrs. Gaylord say distinctly, "I'm afraid the strain has been too much for you — you should have let us have him."

To which Lady Sherwood returned quickly, "Oh, no, that would have been impossible with —"

"Come — come this way — I must show you the view from the arbor," Miss Gaylord broke in breathlessly; and laying a hand on his arm, she turned him abruptly into a side path.

Glancing down at her, the Southerner could not but note the panic and distress in her fair face. It was so obvious that the overheard words referred to him, and he was so bewildered by the whole situation, that he burst out impulsively, "I say, what is the matter with me? Why do they find me so hard to put up with? Is it something I do — or don't they like Americans? Honestly, I wish you'd tell me."

She stood still at that, looking at him, her blue eyes full of distress and concern.

"Oh, I am so sorry," she cried. "They would be so sorry to have you think anything like that."

"But what is it?" he persisted. "Don't they like Americans?"

"Oh, no, it isn't that — Oh, quite the contrary!" she returned eagerly.

"Then it's something about me they don't like?"

"Oh, no, no! Least of all, that — *don't* think that!" she begged.

"But what am I to think then?"

"Don't think anything just yet," she pleaded. "Wait a little, and you will understand."

She was so evidently distressed, that he could not press her further; and fearing she might think him unappreciative, he said, "Well, whatever it is, it hasn't prevented me from having a ripping good time. They've seen to that, and just done everything for my pleasure."

She looked up quickly, and to his relief he saw that for once he had said the right thing.


"You have enjoyed it, then?" she questioned eagerly.

"Most awfully," he assured her warmly. "I shall always remember what a happy leave they gave me."

She gave a little sigh of satisfaction. "I am so glad," she said. "They wanted you to have a good time—that was what we all wanted."

He looked at her gratefully, thinking how sweet she was in her fair English beauty, and how good to care that he should have enjoyed his leave. How different she was too from Sallie Berkeley—why she would have made two of his little girl! And how quiet! Sallie Berkeley, with her quick glancing vivacity, would have been all around her and off again like a humming-bird before she could have uttered two words. And yet he was sure that they would have been friends, just as he and Chev were. Perhaps they all would be, after the war. And then he began to talk about Chev, being sure that, had the circumstances been reversed, Sallie Berkeley would have wanted news of him. Instantly he was aware of a tense listening stillness on her part. That pleased him. Well, she did care for the old fellow all right, he thought; and though she made no response, averting her face, and plucking nervously at the leaves of the hedge as they passed slowly along, he went on pouring out his eager admiration for his friend.

At last they came to a seat in an arbor, from which one looked out upon a green beneficent landscape. It was an



intimate secluded little spot — and oh, if Sallie Berkeley were only there to sit beside him! And as he thought of this, it came to him whimsically that in all probability she must be longing for Chev, just as he was for Sallie.

Dropping down on the bench beside her, he leaned over, and said with a friendly, almost brotherly, grin of understanding, "I reckon you're wishing Captain Sherwood was sitting here, instead of Lieutenant Cary."

The minute the impulsive words were out of his mouth, he knew he had blundered, been awkward, and inexcusably intimate. She gave a little choked gasp, and her blue eyes stared up at him, wide and startled. Good heavens, what a break he had made! No wonder the Sherwoods couldn't trust him in company! There seemed no apology that he could offer in words, but at least, he thought, he would show her that he would not have intruded on her secret without being willing to share his with her. With awkward haste he put his hand into his breast-pocket, and dragged forth the picture of Sallie Berkeley he always carried there.

"This is the little girl I'm thinking about," he said, turning very red, yet boyishly determined to make amends, and also proudly confident of Sallie Berkeley's charms. "I'd like mighty well for you two to know one another."

She took the picture in silence, and for a long moment stared down at the soft little face, so fearless, so confident and gay, that smiled appealingly back at her. Then she did something astonishing,—something which seemed to him wholly un-English,—and yet he thought it the sweetest thing he had ever seen. Cupping her strong hands about the picture with a quick protectiveness, she suddenly raised it to her lips, and kissed it lightly. "O little girl!" she cried, "I hope you will be very happy!"

The little involuntary act, so tender, so sisterly and spontaneous, touched the Virginian extremely.

"Thanks awfully," he said unsteadily. "She'll think a lot of that, just as I do — and I know she'd wish you the same."

She made no reply to that, and as she handed the picture back to him, he saw that her hands were trembling, and he had a sudden conviction that, if she had been Sallie Berkeley, her eyes would have been full of tears. As she was Sybil Gaylord, however, there were no tears there, only a look that he never forgot. The look of one much older, protective, maternal almost, and as if she were gazing back at Sallie Berkeley and himself from a long way ahead on the road of life. He supposed it was the way most English people felt nowadays. He had surprised it so often on all their faces, that he could not help speaking of it.

"You all think we Americans are awfully young and raw, don't you?" he questioned.

"Oh, no, not that," she deprecated. "Young perhaps for these days, yes — but it is more that you — that your country is so — so unsuffered. And we don't want you to suffer!" she added quickly.

Yes, that was it! He understood now, and, heavens, how fine it was! Old England was wounded deep — deep. What she suffered herself she was too proud to show; but out of it she wrought a great maternal care for the newcomer. Yes, it *was* fine — he hoped his country would understand.

Miss Gaylord rose. "There are Gerald and father looking for you," she said, "and I must go now." She held out her hand. "Thank you for letting me see her picture, and for everything you said about Captain Sherwood — for *everything*, remember — I want you to remember."

With a light pressure of her fingers she was gone, slipping away through the shrubbery, and he did not see her again.

IV

So he came to his last morning at Bishopsthorpe; and as he dressed, he wished it could have been different; that he were not still conscious of that baffling wall of reserve between him-

self and Chev's people, for whom, despite all, he had come to have a real affection.

In the breakfast-room he found them all assembled, and his last meal there seemed to him as constrained and difficult as any that had preceded it. It was over finally, however, and in a few minutes he would be leaving.

"I can never thank you enough for the splendid time I've had here," he said as he rose. "I'll be seeing Chev to-morrow, and I'll tell him all about everything."

Then he stopped dead. With a smothered exclamation, old Sir Charles had stumbled to his feet, knocking over his chair, and hurried blindly out of the room; and Gerald said, "*Mother!*" in a choked appeal.

As if it were a signal between them, Lady Sherwood pushed her chair back a little from the table, her long delicate fingers dropped together loosely in her lap; she gave a faint sigh as if a restraining mantle slipped from her shoulders, and looking up at the youth before her, her fine pale face lighted with a kind of glory, she said, "No, dear lad, no. You can never tell Chev, for he is gone."

"*Gone!*" he cried.

"Yes," she nodded back at him just above a whisper; and now her face quivered, and the tears began to rush down her cheeks.

"Not *dead!*" he cried. "Not Chev — not that! O my God, Gerald, not *that!*"

"Yes," Gerald said. "They got him two days after you left."

It was so overwhelming, so unexpected and shocking, above all so terrible, that the friend he had so greatly loved and admired was gone out of his life forever, that young Cary stumbled back into his seat, and crumpling over, buried his face in his hands, making great uncouth gasps as he strove to choke back his grief.

Gerald groped hastily around the table, and flung an arm about his shoulders.

"Steady on, dear fellow, steady," he said, though his own voice broke.

"When did you hear?" Cary got out at last.

"We got the official notice just the day before you came — and Withers has written us particulars since."

"And you *let* me come in spite of it! And stay on, when every word I said about him must have — have fairly *crucified* each one of you! Oh, forgive me! forgive me!" he cried distractedly. He saw it all now; he understood at last. It was not on Gerald's account that they could not talk of flying and of Chev, it was because — because their hearts were broken over Chev himself. "Oh, forgive me!" he gasped again.

"Dear lad, there is nothing to forgive," Lady Sherwood returned. "How could we help loving your generous praise of our poor darling? We loved it, and you for it; we wanted to hear it, but we were afraid. We were afraid we might break down, and that you would find out."

The tears were still running down her cheeks. She did not brush them away now; she seemed glad to have them there at last.

Sinking down on his knees, he caught her hands. "Why did you *let* me do such a horrible thing?" he cried. "Couldn't you have trusted me to understand? Couldn't you *see* I loved him just as you did — No, no!" he broke down humbly, "Of course I couldn't love him as his *own* people did. But you must have seen how I felt about him — how I admired him, and would have followed him anywhere — and of *course* if I had known, I should have gone away at once."

"Ah, but that was just what we were afraid of," she said quickly. "We were afraid you would go away and have a lonely leave somewhere. And in these days a boy's leave is so precious a thing that nothing must spoil it — *nothing*," she reiterated; and her tears fell upon his hands like a benediction. "But we didn't do it very well, I'm afraid," she went

on presently, with gentle contrition. "You were too quick and understanding; you guessed there was something wrong. We were sorry not to manage better," she apologized.

"Oh, you wonderful, wonderful people!" he gasped. "Doing everything for my happiness, when all the time — all the time —"

His voice went out sharply, as his mind flashed back to scene after scene: to Gerald's long body lying quivering on the grass; to Sybil Gaylord wishing Sallie Berkeley happiness out of her own tragedy; and to the high look on Lady Sherwood's face. They seemed to him themselves, and yet more than themselves — shining bits in the mosaic of a great nation. Disjointedly there passed through his mind familiar words — "these are they who have washed their garments — having come out of great tribulation." No wonder they seemed older.

"We — we couldn't have done it in America," he said humbly.

He had a desperate desire to get away to himself; to hide his face in his arms, and give vent to the tears that were stifling him; to weep for his lost friend, and for this great heartbreaking heroism of theirs.

"But why did you do it?" he persisted. "Was it because I was his friend?"

"Oh, it was much more than that," Gerald said quickly. "It was a matter of the two countries. Of course, we jolly well knew you didn't belong to us, and didn't want to, but for the life of us we couldn't help a sort of feeling that you did. And when America was in at last, and you fellows began to come, you seemed like our very own come back after many years, and," he added, a throb in his voice, "we were most awfully glad to see you — we wanted a chance to show you how England felt."

Skipworth Cary rose to his feet. The tears for his friend were still wet upon his lashes. Stooping, he took Lady Sherwood's hands in his and raised them to his lips. "As long

as I live, I shall never forget," he said. "And others of us have seen it too in other ways — be sure America will never forget, either."

She looked up at his untouched youth out of her beautiful sad eyes, the exalted light still shining through her tears. "Yes," she said, "you see it was — I don't know exactly how to put it — but it was England to America."

THE NATIONAL SPIRIT¹

BY GILBERT K. CHESTERTON

The previous life of this country had left vigorous many old forces in the Victorian time, as in our time. Roman Britain and Mediæval England are still not only alive but lively; for real development is not leaving things behind, as on a road, but drawing life from them, as from a root. Even when we improve we never progress. For progress, the metaphor from the road, implies a man leaving his home behind him: but improvement means a man exalting the towers or extending the gardens of his home. The ancient English literature was like all the several literatures of Christendom, alike in its likeness, alike in its very unlikeness. Like all European cultures, it was European; like all European cultures, it was something more than European. A most marked and unmanageable national temperament is plain in Chaucer and the ballads of Robin Hood; in spite of deep and sometimes disastrous changes of national policy, that note is still unmistakable in Shakespeare, in Johnson and his friends, in Cobbett, in Dickens. It is vain to dream of defining such vivid things; a national soul is as indefinable as a smell, and as unmistakable. I remember a friend who tried impatiently to explain the word "mistletoe" to a German, and cried at last, despairing, "Well, you know holly — mistletoe's the opposite!" I do not commend this logical method in the comparison of plants or nations. But if he had said to the Teuton, "Well, you know Germany — England's the opposite" — the definition, though fallacious, would

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not have been wholly false. England, like all Christian countries, absorbed valuable elements from the forests and the rude romanticism of the North; but, like all Christian countries, it drank its longest literary draughts from the classic fountains of the ancients: nor was this (as is so often loosely thought) a matter of the mere "Renaissance." The English tongue and talent of speech did not merely flower suddenly into the gargantuan polysyllables of the great Elizabethans; it had always been full of the popular Latin of the Middle Ages. But whatever balance of blood and racial idiom one allows, it is really true that the only suggestion that gets near the Englishman is to hint how far he is from the German. The Germans, like the Welsh, can sing perfectly serious songs perfectly seriously in chorus; can with clear eyes and clear voices join together in words of innocent and beautiful personal passion, for a false maiden or a dead child. The nearest one can get to defining the poetic temper of Englishmen is to say that they couldn't do this even for beer. They can sing in chorus, and louder than other Christians: but they must have in their songs something, I know not what, that is at once shamefaced and rowdy. If the matter be emotional, it must somehow be also broad, common and comic, as "Wapping Old Stairs" and "Sally in Our Alley." If it be patriotic, it must somehow be openly bombastic and, as it were, indefensible, like "Rule Britannia" or like that superb song (I never knew its name, if it has one) that records the number of leagues from Ushant to the Scilly Isles. Also there is a tender love lyric called "O Tarry Trousers" which is even more English than the heart of *The Midsummer Night's Dream*. But our greatest bards and sages have often shown a tendency to rant it and roar it like true British sailors; to imply an extravagance that is half conscious and therefore half humorous. Compare, for example, the rants of Shakespeare with the rants of Victor Hugo. A piece of Hugo's eloquence is either a serious triumph or a serious collapse: one feels the poet is offended at a smile. But

Shakespeare seems rather proud of talking nonsense: I never can read that rousing and mounting description of the storm, where it comes to —

“ Who takes the ruffian billows by the top,
Curling their monstrous head, and hanging them
With deafening clamor in the slippery clouds ”—

without seeing an immense balloon rising from the ground, with Shakespeare grinning over the edge of the car, and saying, “ You can’t stop me: I am above reason now.” That is the nearest we can get to the general national spirit.

WHAT AN ENGLISHMAN IS MADE OF¹

BY MATTHEW ARNOLD

Let me repeat what I have often said of the characteristics which mark the English spirit, the English genius. This spirit, this genius, judged, to be sure, rather from a friend's than an enemy's point of view, yet judged on the whole fairly, is characterized, I have repeatedly said, by *energy with honesty*. Take away some of the energy which comes to us, as I believe, in part from Celtic and Roman sources; instead of energy, say rather *steadiness*; and you have the Germanic genius: *steadiness with honesty*. It is evident how nearly the two characterizations approach one another; and yet they leave, as we shall see, a great deal of room for difference. Steadiness with honesty; the danger for a national spirit thus composed is the humdrum, the plain and ugly, the ignoble; in a word *das Gemeine, die Gemeinheit*, that curse of Germany, against which Goethe was all his life fighting. The excellence of a national spirit thus composed is freedom from whim, flightiness, perverseness; patient fidelity to Nature,—in a word, *science*,—leading it at last, though slowly, and not by the most brilliant road, out of the bondage of the humdrum and common into the better life. The universal dead-level of plainness and homeliness, the lack of all beauty and distinction in form and feature, the slowness and clumsiness of the language, the eternal beer, sausages, and bad tobacco, the blank commonness everywhere, pressing at last like a weight on the spirits of the traveler in Northern Germany, and making him impatient to be gone,—this is the weak side; the industry, the

¹ A portion of *On the Study of Celtic Literature*.

well-doing, the patient, steady elaboration of things, the idea of science governing all departments of human activity,— this is the strong side; and through this side of her genius, Germany has already obtained excellent results, and is destined, we may depend upon it, however her pedantry, her slowness, her fumbling, her ineffectiveness, her bad government, may at times make us cry out, to an immense development.

For dullness, the creeping Saxons,— says an old Irish poem, assigning the characteristics for which different nations are celebrated :

For acuteness and valor, the Greeks,
For excessive pride, the Romans,
For dullness, the creeping Saxons,
For beauty and amorousness, the Gaedhils.

We have seen in what sense, and with what explanation, this characterization of the German may be allowed to stand; now let us come to the beautiful and amorous Gaedhil. Or rather, let us find a definition which may suit both branches of the Celtic family, the Cymri as well as the Gael. It is clear that special circumstances may have developed some one side in the national character of Cymri or Gael, Welshman or Irishman, so that the observer's notice shall be readily caught by this side, and yet it may be impossible to adopt it as characteristic of the Celtic nature generally. For instance, in his beautiful essay on the poetry of the Celtic races, M. Renan, with his eyes fixed on the Bretons and the Welsh, is struck with the timidity, the shyness, the delicacy of the Celtic nature, its preference for a retired life, its embarrassment at having to deal with the great world. He talks of the *douce petite race naturellement chrétienne*, his *race fière et timide, à l'extérieur gauche et embarrassée*. But it is evident that this description, however well it may do for the Cymri, will never do for the Gael, never do for the typical Irishman of Donnybrook fair. Again, M. Renan's *infinie délicatesse de sentiment qui caractérise la race Celtique*, how

little that accords with the popular conception of an Irishman who wants to borrow money! *Sentiment* is, however, the word which marks where the Celtic races really touch and are one; sentimental, if the Celtic nature is to be characterized by a single term, is the best term to take. An organization quick to feel impressions, and feeling them very strongly; a lively personality therefore, keenly sensitive to joy and to sorrow; this is the main point. If the downs of life too much outnumber the ups, this temperament, just because it is so quickly and nearly conscious of all impressions, may no doubt be seen shy and wounded; it may be seen in wistful regret, it may be seen in passionate, penetrating melancholy; but its essence is to aspire ardently after life, light, and emotion, to be expansive, adventurous, and gay. Our word *gay*, it is said, is itself Celtic. It is not from *gaudium*, but from the Celtic *gair*, to laugh; and the impressionable Celt, soon up and soon down, is the more down because it is so his nature to be up — to be sociable, hospitable, eloquent, admired, figuring always brilliantly. He loves bright colors, he easily becomes audacious, overcrowding, full of fanfaronade. The German, say the physiologists, has the larger volume of intestines (and who that has ever seen a German at a table-d'hôte will not readily believe this?), the Frenchman has the more developed organs of respiration. That is just the expansive, eager Celtic nature; the head in the air, snuffing and snorting; *a proud look and a high stomach*, as the Psalmist says, but without any such settled savage temper as the Psalmist seems to impute by those words. For good and for bad, the Celtic genius is more airy and unsubstantial, goes less near the ground, than the German. The Celt is often called sensual; but it is not so much the vulgar satisfactions of sense that attract him as emotion and excitement; he is truly, as I began by saying, sentimental.

Sentimental,—*always ready to react against the despotism of fact*; that is the description a great friend of the Celt gives of him; and it is not a bad description of the sentimental tem-

perament; it lets us into the secret of its dangers and of its habitual want of success. Balance, measure, and patience, these are the eternal conditions, even supposing the happiest temperament to start with, of high success; and balance, measure, and patience are just what the Celt has never had. Even in the world of spiritual creation he has never, in spite of his admirable gifts of quick perception and warm emotion, succeeded perfectly, because he never has had steadiness, patience, sanity enough to comply with the conditions under which alone can expression be perfectly given to the finest perceptions and emotions. The Greek has the same perceptive, emotional temperament as the Celt; but he adds to this temperament the sense of *measure*; hence his admirable success in the plastic arts, in which the Celtic genius, with its chafing against the despotism of fact, its perpetual straining after mere emotion, has accomplished nothing. In the comparatively petty art of ornamentation, in rings, brooches, crosiers, relic-cases, and so on, he has done just enough to show his delicacy of taste, his happy temperament; but the grand difficulties of painting and sculpture, the prolonged dealings of spirit with matter, he has never had patience for. Take the more spiritual arts of music and poetry. All that emotion alone can do in music the Celt has done; the very soul of emotion breathes in the Scotch and Irish airs; but with all this power of musical feeling, what has the Celt, so eager for emotion that he has not patience for science, effected in music, to be compared with what the less emotional German, steadily developing his musical feeling with the science of a Sebastian Bach or a Beethoven, has effected? In poetry, again,—poetry which the Celt has so passionately, so nobly loved; poetry where emotion counts for so much, but where reason, too, reason, measure, sanity, also count for so much,—the Celt has shown genius, indeed, splendid genius; but even here his faults have clung to him, and hindered him from producing great works, such as other nations with a genius for poetry,—the Greeks, say, or the Italians,—have produced. The Celt has

not produced great poetical works, he has only produced poetry with an air of greatness investing it all, and sometimes giving, moreover, to short pieces, or to passages, lines, and snatches of long pieces, singular beauty and power. And yet he loved poetry so much that he grudged no pains to it; but the true art, the *architectonicé* which shapes great works, such as the *Agamemnon* or the *Divine Comedy*, comes only after a steady, deep-searching survey, a firm conception of the facts of human life, which the Celt has not patience for. So he runs off into technic, where he employs the utmost elaboration, and attains astonishing skill; but in the contents of his poetry you have only so much interpretation of the world as the first dash of a quick, strong perception, and then sentiment, infinite sentiment, can bring you. Here, too, his want of sanity and steadfastness has kept the Celt back from the highest success.

If his rebellion against fact has thus lamed the Celt even in spiritual work, how much more must it have lamed him in the world of business and politics! The skillful and resolute appliance of means to ends which is needed both to make progress in material civilisation and also to form powerful states, is just what the Celt has least turn for. He is sensual, as I have said, or at least sensuous; loves bright colors, company, and pleasure; and here he is like the Greek and Latin races; but compare the talent the Greek and Latin (or Latinized) races have shown for gratifying their senses, for procuring an outward life, rich, luxurious, splendid, with the Celt's failure to reach any material civilisation sound and satisfying, and not out at elbows, poor, slovenly, and half-barbarous. The sensuousness of the Greek made Sybaris and Corinth, the sensuousness of the Latin made Rome and Baiæ, the sensuousness of the Latinized Frenchman makes Paris; the sensuousness of the Celt proper has made Ireland. Even in his ideal heroic times, his gay and sensuous nature cannot carry him, in the appliances of his favorite life of sociability and pleasure, beyond the gross and creeping Saxon whom he despises; the regent Breas, we are told in the *Battle of Moytura of the Fo-*

morians, became unpopular because "the knives of his people were not greased at his table, nor did their breath smell of ale at the banquet." In its grossness and barbarousness is not that Saxon, as Saxon as it can be? just what the Latinized Norman, sensuous and sociable like the Celt, but with the talent to make this bent of his serve to a practical embellishment of his mode of living, found so disgusting in the Saxon.

And as in material civilisation he has been ineffectual, so has the Celt been ineffectual in politics. This colossal, impetuous, adventurous wanderer, the Titan of the early world, who in primitive times fills so large a place on earth's scene, dwindles and dwindles as history goes on, and at last is shrunk to what we now see him. For ages and ages the world has been constantly slipping, ever more and more, out of the Celt's grasp. "They went forth to the war," Ossian says most truly, "*but they always fell.*"

And yet, if one sets about constituting an ideal genius, what a great deal of the Celt does one find oneself drawn to put into it! Of an ideal genius one does not want the elements, any of them, to be in a state of weakness; on the contrary, one wants all of them to be in the highest state of power; but with a law of measure, of harmony, presiding over the whole. So the sensibility of the Celt, if everything else were not sacrificed to it, is a beautiful and admirable force. For sensibility, the power of quick and strong perception and emotion, is one of the very prime constituents of genius, perhaps its most positive constituent; it is to the soul what good senses are to the body, the grand natural condition of successful activity. Sensibility gives genius its materials; one cannot have too much of it, if one can but keep its master and not be its slave. Do not let us wish that the Celt had had less sensibility, but that he had been more master of it. Even as it is, if his sensibility has been a source of weakness to him, it has been a source of power too, and a source of happiness. Some people have found in the Celtic nature and its sensibility the main root out of which chivalry and romance and the glorification of

a feminine ideal spring; this is a great question, with which I cannot deal here. Let me notice in passing, however, that there is, in truth, a Celtic air about the extravagance of chivalry, its reaction against the despotism of fact, its straining human nature further than it will stand. But putting all this question of chivalry and its origin on one side, no doubt the sensibility of the Celtic nature, its nervous exaltation, have something feminine in them, and the Celt is thus peculiarly disposed to feel the spell of the feminine idiosyncrasy; he has an affinity to it; he is not far from its secret. Again, his sensibility gives him a peculiarly near and intimate feeling of nature and the life of nature; here, too, he seems in a special way attracted by the secret before him, the secret of natural beauty and natural magic, and to be close to it, to half-divine it. . . . The same sensibility made the Celts full of reverence and enthusiasm for genius, learning, and the things of the mind; *to be a bard, freed a man*,—that is a characteristic stroke of this generous and ennobling ardor of theirs, which no race has ever shown more strongly. Even the extravagance and exaggeration of the sentimental Celtic nature has often something romantic and attractive about it, something which has a sort of smack of misdirected good. The Celt, undisciplinable, anarchical, and turbulent by nature, but out of affection and admiration giving himself body and soul to some leader, that is not a promising political temperament, it is just the opposite of the Anglo-Saxon temperament, disciplinable and steadily obedient within certain limits, but retaining an inalienable part of freedom and self-dependence; but it is a temperament for which one has a kind of sympathy notwithstanding. And very often, for the gay defiant reaction against fact of the lively Celtic nature one has more than sympathy; one feels, in spite of the extravagance, in spite of good sense disapproving, magnetized and exhilarated by it. The Gauls had a rule inflicting a fine on every warrior who, when he appeared on parade, was found to stick out too much in front,—to be corpulent, in short. Such a rule is surely the

maddest article of war ever framed, and to people to whom nature has assigned a large volume of intestines, must appear, no doubt, horrible; but yet has it not an audacious, sparkling, immaterial manner with it, which lifts one out of routine, and sets one's spirits in a glow?

All tendencies of human nature are in themselves vital and profitable; when they are blamed, they are only to be blamed relatively, not absolutely. This holds true of the Saxon's phlegm as well as of the Celt's sentiment. Out of the steady humdrum habit of the creeping Saxon, as the Celt calls him,—out of his way of going near the ground,—has come, no doubt, Philistinism, that plant of essentially Germanic growth, flourishing with its genuine marks only in the German fatherland, Great Britain and her colonies, and the United States of America; but what a soul of goodness there is in Philistinism itself! and this soul of goodness I, who am often supposed to be Philistinism's mortal enemy merely because I do not wish it to have things all its own way, cherish as much as anybody. This steady-going habit leads at last, as I have said, up to science, up to the comprehension and interpretation of the world. With us in Great Britain, it is true, it does not seem to lead so far as that; it is in Germany, where the habit is more unmixed, that it can lead to science. Here with us it seems at a certain point to meet with a conflicting force, which checks it and prevents its pushing on to science; but before reaching this point what conquests has it not won! and all the more, perhaps, for stopping short at this point, for spending its exertions within a bounded field, the field of plain sense, of direct practical utility. How it has augmented the comforts and conveniences of life for us! Doors that open, windows that shut, locks that turn, razors that shave, coats that wear, watches that go, and a thousand more such good things, are the creation of the Philistines.

Here, then, if commingling there is in our race, are two very valuable elements to commingle: the steady-going Saxon temperament and the sentimental Celtic temperament. But be-

fore we go on to try and verify, in our life and literature, the alleged fact of this commingling, we have yet another element to take into account, the Norman element. The critic in the *Saturday Review*, whom I have already quoted, says that in looking for traces of Normanism in our national genius, as in looking for traces of Celtism in it, we do but lose our labor; he says, indeed, that there went to the original making of our nation a very great deal more of a Norman element than of a Celtic element, but he asserts that both elements have now so completely disappeared, that it is vain to look for any trace of either of them in the modern Englishman. But this sort of assertion I do not like to admit without trying it a little. I want, therefore, to get some plain notion of the Norman habit and genius, as I have sought to get some plain notion of the Saxon and Celtic. Some people will say that the Normans are Teutonic, and that therefore the distinguishing characters of the German genius must be those of their genius also; but the matter cannot be settled in this speedy fashion. No doubt the basis of the Norman race is Teutonic, but the governing point in the history of the Norman race,—so far, at least, as we English have to do with it,—is not its Teutonic origin, but its Latin civilisation. The French people have, as I have already remarked, an undoubtedly Celtic basis, yet so decisive in its effect upon a nation's habit and character can be the contact with a stronger civilisation, that Gaul, without changing the basis of her blood, became, for all practical intents and purposes, a Latin country, France and not Ireland, through the Roman conquest. Latinism conquered Celtism in her, as it also conquered the Germanism imported by the Frankish and other invasions; Celtism is, however, I need not say, everywhere manifest still in the French nation; even Germanism is distinctly traceable in it, as any one who attentively compares the French with other Latin races will see. No one can look carefully at the French troops in Rome, amongst the Italian population, and not perceive this trace of Germanism; I do not mean in the Alsatian soldiers only, but

in the soldiers of genuine France. But the governing character of France, as a power in the world, is Latin; such was the force of Greek and Roman civilisation upon a race whose whole mass remained Celtic, and where the Celtic language still lingered on, they say, among the common people for some five or six centuries after the Roman conquest. But the Normans in Neustria lost their old Teutonic language in a wonderfully short time; when they conquered England they were already Latinized; with them were a number of Frenchmen by race, men from Anjou and Poitou, so they brought into England more non-Teutonic blood, besides what they had themselves got by intermarriage, than is commonly supposed; the great point, however, is, that by civilisation this vigorous race, when it took possession of England, was Latin.

These Normans, who in Neustria had lost their old Teutonic tongue so rapidly, kept in England their new Latin tongue for some three centuries. It was Edward the Third's reign before English came to be used in law-pleadings and spoken at court. Why this difference? Both in Neustria and in England the Normans were a handful; but in Neustria, as Teutons, they were in contact with a more advanced civilisation than their own; in England, as Latins, with a less advanced. The Latinized Normans in England had the sense for fact, which the Celts had not; and the love of strenuousness, clearness, and rapidity, the high Latin spirit, which the Saxons had not. They hated the slowness and dullness of the creeping Saxon; it offended their clear, strenuous talent for affairs, as it offended the Celt's quick and delicate perception. The Normans had the Roman talent for affairs, the Roman decisiveness in emergencies. They have been called prosaic, but this is not a right word for them; they were neither sentimental, nor, strictly speaking, poetical. They had more sense for rhetoric than for poetry like the Romans; but, like the Romans, they had too high a spirit not to like a noble intellectual stimulus of some kind, and thus they were carried out of the region of the merely prosaic. Their foible,—the bad ex-

cess of their characterizing quality of strenuousness,— was not a prosaic flatness, it was hardness and insolence.

I have been obliged to fetch a very wide circuit, but at last I have got what I went to seek. I have got a rough, but, I hope, clear notion of these three forces, the Germanic genius, the Celtic genius, the Norman genius. The Germanic genius has steadiness as its main basis, with commonness and humdrum for its defect, fidelity to nature for its excellence. The Celtic genius, sentiment as its main basis, with love of beauty, charm, and spirituality for its excellence, ineffectualness and self-will for its defect. The Norman genius, talent for affairs as its main basis, with strenuousness and clear rapidity for its excellence, hardness and insolence for its defect.

FIRST IMPRESSIONS OF JAPAN¹

BY G. LOWES DICKINSON

Japan, surely, must be a mirage created by enchantment. Nothing so beautiful could be real. Take the west coast of Scotland, bathe it in Mediterranean light and sun, and let its waves be those of the Pacific. Take the best of Devonshire, enlarge the hills, extend the plains, and dominate all with the only perfect mountain in the world — a mountain that catches at your breath like a masterpiece of art. Make the copses woods, and the woods forests. For our fields with their hedges substitute the vivid green of rice, shining across the gleam of flooded plains. Everywhere let water flow; and at every waterfall and cave erect a little shrine to hallow the spot. Over the whole pour a flood of pure white light, and you have a faint image of Japan. Perhaps it is not, naturally, more beautiful than the British Isles — few countries are. But it is unspoilt by man, or almost so. Osaka, indeed, is as ugly as Manchester, Yokohama as Liverpool. But these are small blots. For the rest, Japan is Japan of the Middle Ages, and as lovely as England may have been, when England could still be called merry.

And the people are lovely, too. I do not speak of facial beauty. Some may think, in that respect, the English or the Americans handsomer. But these people have the beauty of life. Instead of the tombstone masks that pass for faces among Anglo-Saxons, they have human features, quick, responsive, mobile. Instead of the slow, long limbs creaking in stiff integuments, they have active members, for the most part

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THE ONLY PERFECT MOUNTAIN IN THE WORLD

(See page 134)



THE RUSSIAN IS A PILGRIM UPON THE EARTH

(See page 173)

bare or moving freely in loose robes. Instead of a mumbled, monotonous, machine-like emission of sound they have real speech, vivacious, varied, musical. Their children are the loveliest in the world; so gay, so sturdy, so cheeky, yet never rude. It is a pure happiness merely to walk in the streets and look at them. It is a pure happiness, I might almost say, to look at any one, so gay is their greeting, so radiant their smile, so full of vitality their gestures. I do not know what they think of the foreigner, but at least they betray no animosity. They let his stiff, ungainly presence move among them unchallenged. Perhaps they are sorry for him; but I think they are never rude. I am speaking, of course, of Old Japan, of the Japan that is all in evidence, if one lands, as I did, in the south, avoids Osaka, and postpones Yokohama and Tokio. It is still the Japan of feudalism; a system in which I, for my part, do not believe; which, in its essence, in Japan as in Europe, was harsh, unjust, and cruel; but which had the art of fostering, or at least of not destroying, beauty.

And in this point feudalism in Japan was finer and more sensitive, if it was less grandiose, than feudalism in Europe. There is nothing in Japan to compare with the churches and cathedrals of the West, for there is no stone architecture at all. But there is nothing in the West to compare with the living-rooms of Japan. Suites of these dating from the sixteenth and seventeenth centuries are to be seen in Kyoto and elsewhere. And till I saw them I had no idea how exquisite human life might be made. The Japanese, as is well known, discovered the secret of emptiness. Their rooms consist of a floor of spotless matting, paper walls, and a wooden roof. But the paper walls, in these old palatial rooms, are masterpieces by great artists. From a background of gold-leaf emerge and fade away suggestions of river and coast and hill, of peonies, chrysanthemums, lotuses, of wild geese and swans, of reeds and pools, of all that is elusive and choice in nature; decorations that are also lyric poems, hints of landscape that yet never pretend to be a substitute for the real thing. The

real thing is outside, and perhaps it will not intrude; for where we should have glass windows the Japanese have white paper screens. But draw back, if you choose, one of these screens, and you will see a little landscape garden, a little lake, a little bridge, a tiny rockery, a few gold-fish, a cluster of irises, a bed of lotus, and, above and beyond, the great woods. These are royal apartments; but all the cost, it will be seen, is lavished on the work of art. The principle is the same in humbler homes.

People who could so devise life, we may be sure, are people with a fineness of perception unknown to the West, unless it were once in ancient Greece. The Japanese, indeed, I suspect, are the Greeks of the East. In the theater at Kyoto this was curiously borne in upon me. On the floor of the house reclined figures in loose robes, barenecked and barefooted. On the narrow stage were one or two actors, chanting in measured speech, and moving slowly from pose to pose. From boxes on either side of the stage intoned a kind of chorus; and a flute and pizzicato strings accompanied the whole in the solemn strains of some ancient mode. I have seen nothing so like what a Greek play may have been, though doubtless even this was far enough away. And still more was I struck by the resemblance when a comedy succeeded to the tragedy, and I found the young and old Japan confronting one another exactly as the young and old Athens met in debate, two thousand years ago, in the *Frogs* of Aristophanes. The theme was an ascent of Mount Fuji; the actors two groups of young girls, one costumed as virgin priestesses of the Shinto cult, the other in modern European dress. The one set were climbing the mountain as a pilgrimage, the other as a lark; and they meet and exchange sharp dialectics (unintelligible to me, but not unguessable) on the lower slopes. The sympathies of the author, like those of Aristophanes, were with the old school. It is the pilgrims who reach the top and the modern young women who collapse. And the modern young man fares no better; he is beaten by a coolie and frightened by a ghost.

The playwright had at least Aristophanes' gift of lampoon, though I doubt whether he had a touch of his genius. Perhaps, however, he had a better cause. For, I doubt, modern Japan may deserve lampooning more than the Athens of Aristophanes. For modern Japan is the modern West. And that — well, it seemed to be symbolized to me yesterday in the train. In my carriage were two Japanese. One was loosely wrapt in a kimono, bare throat and feet, fine features, fine gestures, everything aristocratic and distinguished. The other was clad in European dress, sprigged waist-coat, gold watch-chain, a coarse, thick-lipped face, a podgy figure. It was a hot July day, and we were passing through some of the loveliest scenery in the world. He first closed all doors and windows, and then extended himself at full length and went to sleep. There he lay, his great paunch sagging — prosperity exuding from every pore — an emblem and type of what in the West we call a "successful" man. And the other? The other, no doubt, was going downhill. Both, of course, were Japanese types; but the civilization of the West chose the one and rejected the other. And if civilization is to be judged, as it fairly may be, by the kind of men it brings to the top, there is much to be said for the point of view of my Tory playwright.

STRANGENESS AND CHARM ¹

BY LAFCADIO HEARN

The majority of the first impressions of Japan recorded by travelers are pleasurable impressions. Indeed, there must be something lacking, or something very harsh, in the nature to which Japan can make no emotional appeal. The appeal itself is the clue to a problem; and that problem is the character of a race and of its civilisation.

My own first impressions of Japan,—Japan as seen in the white sunshine of a perfect spring day,—had doubtless much in common with the average of such experiences. I remember especially the wonder and the delight of the vision. The wonder and the delight have never passed away: they are often revived for me even now, by some chance happening, after fourteen years of sojourn. But the reason of these feelings was difficult to learn,—or at least to guess; for I cannot yet claim to know much about Japan. . . . Long ago the best and dearest Japanese friend I ever had said to me, a little before his death: “When you find, in four or five years more, that you cannot understand the Japanese at all, then you will begin to know something about them.” After having realized the truth of my friend’s prediction,—after having discovered that I cannot understand the Japanese at all,—I feel better qualified to attempt this essay.

As first perceived, the outward strangeness of things in Japan produces (in certain minds, at least) a queer thrill impossible to describe,—a feeling of weirdness that comes to us only with the perception of the totally unfamiliar. You find

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yourself moving through queer small streets full of odd small people, wearing robes and sandals of extraordinary shapes; and you can scarcely distinguish the sexes at sight. The houses are constructed and furnished in ways alien to your experience; and you are astonished to find that you cannot conceive the use or meaning of numberless things on display in the shops. Food-stuffs of unimaginable derivation; utensils of enigmatic forms; emblems incomprehensible of some mysterious belief; strange masks and toys that commemorate legends of gods or demons; odd figures, too, of the gods themselves, with monstrous ears and smiling faces,—all these you may perceive as you wander about; though you must also notice telegraph-poles and typewriters, electric lamps and sewing machines. Everywhere on signs and hangings, and on the backs of people passing by, you will observe wonderful Chinese characters; and the wizardry of all these texts makes the dominant tone of the spectacle.

Further acquaintance with this fantastic world will in no wise diminish the sense of strangeness evoked by the first vision of it. You will soon observe that even the physical actions of the people are unfamiliar,—that their work is done in ways the opposite of Western ways. Tools are of surprising shapes and are handled after surprising methods; the blacksmith squats at his anvil, wielding a hammer such as no Western smith could use without long practice; the carpenter pulls, instead of pushing, his extraordinary plane and saw. Always the left is the right side, and the right side the wrong; and keys must be turned, to open or close a lock, in what we are accustomed to think the wrong direction. Mr. Percival Lowell has truthfully observed that the Japanese speak backwards, read backwards, write backwards,—and that this is “only the *abc* of their contrariety.” For the habit of writing backwards there are obvious evolutionary reasons; and the requirements of Japanese calligraphy sufficiently explain why the artist pushes his brush or pencil instead of pulling it. But why, instead of putting the thread through the

eye of the needle, should the Japanese maiden slip the eye of the needle over the point of the thread? Perhaps the most remarkable out of a hundred possible examples of antipodal action, is furnished by the Japanese art of fencing. The swordsman, delivering the blow with both hands, does not pull the blade towards him in the moment of striking, but pushes it from him. He uses it, indeed, as other Asiatics do, not on the principle of the wedge, but of the saw; yet there is the pushing motion where we should expect a pulling motion in the stroke. . . . These and other forms of unfamiliar action are strange enough to suggest a notion of a humanity even physically as little related to us as might be the population of another planet,—the notion of some anatomical unlikeness. No such unlikeness, however, appears to exist; and all this oppositeness probably implies, not so much the outcome of a human experience entirely independent of Aryan experience, as the outcome of an experience evolutionally younger than our own.

Yet the experience has been one of no mean order. Its manifestations do not merely startle; they also delight. The delicate perfection of workmanship, the light grace and strength of the objects, the power manifest to obtain the best results with the least material, the achieving of mechanical ends by the simplest possible means, the comprehension of irregularity as æsthetic value, the shapeliness and perfect taste of everything, the sense displayed of harmony in tints or colors,—all this must convince you at once that the Occident has much to learn from this remote civilization, not only in matters of art and taste, but in matters likewise of economy and utility. It is no barbarian fancy that appeals to you in those amazing porcelains, those astonishing embroideries, those wonders of lacquer and ivory and bronze, which educate imagination in unfamiliar ways. No: these are the products of a civilization which became, within its own limits, so exquisite that none but an artist is capable of judging its manufactures,—a civilization that can be termed imperfect only by those

who would also term imperfect the Greek civilization of three thousand years ago.

But the underlying strangeness of this world,— the psychological strangeness,— is much more startling than the visible and superficial. You begin to suspect the range of it after having discovered that no adult Occidental can perfectly master the language. East and West the fundamental parts of human nature — the emotional bases of it — are much the same; the mental difference between a Japanese and a European child is mainly potential. But with growth the difference develops rapidly and widens, till it becomes, in adult life, inexpressible. The whole of the Japanese mental superstructure evolves into forms having nothing in common with the Western psychological development: the expression of thought becomes regulated, and the expression of emotion inhibited in ways that bewilder and astound. The ideas of the people are not our ideas; their sentiments are not our sentiments; their ethical life represents for us regions of thought and emotion yet unexplored, or perhaps long forgotten. Any one of their ordinary phrases, translated into Western speech, makes hopeless nonsense; and the literal rendering into Japanese of the simplest English sentence would scarcely be comprehended by any Japanese who had never studied a European tongue. Could you learn all the words in a Japanese dictionary, your acquisition would not help you in the least to make yourself understood in speaking, unless you had also learned to think like a Japanese,— that is to say, to think backwards, to think up-side-down and inside-out, to think in directions totally foreign to Aryan habit. Experience in the acquisition of European languages can help you to learn Japanese about as much as it would help you to acquire the language spoken by the inhabitants of Mars. To be able to use the Japanese tongue as a Japanese uses it, one would need to be born again, and to have one's mind completely reconstructed, from the foundation upwards. It is possible that a person of European parentage, born in Japan, and accustomed from infancy to use

the vernacular, might retain in after life that *instinctive* knowledge which could alone enable him to adapt his mental relations to the relations of any Japanese environment. There is actually an Englishman named Black, born in Japan, whose proficiency in the language is proved by the fact that he is able to earn a fair income as a professional story-teller (*hanash-ika*). But this is an extraordinary case. . . . As for the literary language, I need only observe that to make acquaintance with it requires very much more than a knowledge of several thousand Chinese characters. It is safe to say that no Occidental can undertake to render at sight any literary text laid before him — indeed the number of native scholars able to do so is very small; — and although the learning displayed in this direction by various European scholars may justly compel our admiration, the work of none could have been given to the world without Japanese help.

But as the outward strangeness of Japan proves to be full of beauty, so the inward strangeness appears to have its charm, — an ethical charm reflected in the common life of the people. The attractive aspects of that life do not indeed imply, to the ordinary observer, a psychological differentiation measurable by scores of centuries: only a scientific mind, like that of Mr. Percival Lowell, immediately perceives the problem presented. The less gifted stranger, if naturally sympathetic, is merely pleased and puzzled, and tries to explain, by his own experience of happy life on the other side of the world, the social conditions that charm him. Let us suppose that he has the good fortune of being able to live for six months or a year in some old-fashioned town of the interior. From the beginning of this sojourn he can scarcely fail to be impressed by the apparent kindness and joyousness of the existence about him. In the relations of the people to each other, as well as in all their relations to himself, he will find a constant amenity, a tact, a good nature, such as he will elsewhere have met with only in the friendship of exclusive circles. Everybody greets everybody with happy looks and pleasant words; faces are al-

ways smiling; the commonest incidents of everyday life are transfigured by a courtesy at once so artless and so faultless that it appears to spring directly from the heart, without any teaching. Under all circumstances a certain outward cheerfulness never fails; no matter what troubles may come,— storm, or fire, or flood, or earthquake,— the laughter of greeting voices, the bright smile and the graceful bow, the kindly inquiry and the wish to please, continue to make existence beautiful. Religion brings no gloom into this sunshine: before the Buddhas and the gods folk smile as they pray; the temple-courts are playgrounds for the children; and within the enclosures of great public shrines — which are places of festivity rather than of solemnity — dancing platforms are erected. Family existence would seem to be everywhere characterized by gentleness: there is no visible quarreling, no loud harshness, no tears and reproaches. Cruelty, even to animals, appears to be unknown; one sees farmers coming to town, trudging patiently beside their horses or oxen, aiding their dumb companions to bear the burden, and using no whips or goads. Drivers or pullers of carts will turn out of their way, under the most provoking circumstances, rather than overrun a lazy dog or a stupid chicken. . . . For no inconsiderable time one may live in the midst of appearances and perceive nothing to spoil the pleasure of the experience.

Of course the conditions of which I speak are now passing away; but they are still to be found in the remoter districts. I have lived in districts where no case of theft had occurred for hundreds of years,— where the newly built prisons of Meiji remained empty and useless,— where the people left their doors unfastened by night as well as by day. These facts are familiar to every Japanese. In such a district you might recognize that the kindness shown you, as a stranger, is the consequence of official command; but how explain the goodness of the people to each other? When you discover no harshness, no rudeness, no dishonesty, no breaking of laws, and learn that this social condition has been the same for

centuries, you are tempted to believe that you have entered into the domain of a morally superior humanity. All this soft urbanity, impeccable honesty, ingenuous kindliness of speech and act, you might naturally interpret as a conduct directed by perfect goodness of heart. And the simplicity that delights you is no simplicity of barbarism. Here every one has been taught; every one knows how to write and speak beautifully, how to compose poetry, how to behave politely; there is everywhere cleanliness and good taste; interiors are bright and pure; the daily use of the hot bath is universal. How refuse to be charmed by a civilization in which every relation appears to be governed by altruism, every action directed by duty, and every object shaped by art? You cannot help being delighted by such conditions, or feeling indignant at hearing them denounced as "heathen." And according to the degree of altruism within yourself, these good folk will be able, without any apparent effort, to make you happy. The mere sensation of the *milieu* is a placid happiness: it is like the sensation of a dream in which people greet us exactly as we like to be greeted, and say to us all that we like to hear; and do for us all that we wish to have done,—people moving soundlessly through spaces of perfect repose, all bathed in vapory light. Yes—for no little time these fairy-folk can give you all the soft bliss of sleep. But sooner or later, if you dwell long with them, your contentment will prove to have much in common with the happiness of dreams. You will never forget the dream,—never; but it will lift at last, like those vapors of spring which lend preternatural loveliness to a Japanese landscape in the forenoon of radiant days. Really you are happy because you have entered bodily into Fairyland,—into a world that is not, and never could be your own. You have been transported out of your own century—over spaces enormous of perished time—into an era forgotten, into a vanished age,—back to something ancient as Egypt or Nineveh. That is the secret of the beauty and strangeness of things,—the secret of the elfish charm of the people and their ways. For-

tunate mortal! the tide of Time has turned for you! But remember that here all is enchantment,—that you have fallen under the spell of the dead,—that the lights and the colors and the voices must fade away at last into emptiness and silence.

Some of us, at least, have often wished that it were possible to live for a season in the beautiful vanished world of Greek culture. Inspired by our first acquaintance with the charm of Greek art and thought, this wish comes to us even before we are capable of imagining the true conditions of the antique civilization. If the wish could be realized, we should certainly find it impossible to accommodate ourselves to those conditions,—not so much because of the difficulty of learning the environment, as because of the much greater difficulty of feeling just as people used to feel some thirty centuries ago. In spite of all that has been done for Greek studies since the Renaissance, we are still unable to understand many aspects of the old Greek life: no modern mind can really feel, for example, those sentiments and emotions to which the great tragedy of *Edipus* made appeal. Nevertheless we are much in advance of our forefathers of the eighteenth century, as regards the knowledge of Greek civilization. In the time of the French revolution, it was thought possible to reëstablish in France the conditions of a Greek republic, and to educate children according to the system of Sparta. To-day we are well aware that no mind developed by modern civilization could find happiness under any of those socialistic despotisms which existed in all the cities of the ancient world before the Roman conquest. We could no more mingle with the old Greek life, if it were resurrected for us,—no more become a part of it,—than we could change our moral identities. But how much would we not give for the delight of beholding it,—for the joy of attending one festival in Corinth, or of witnessing the Pan-Hellenic games?

And yet to witness the revival of some perished Greek civi-

lization,—to walk about the very Crotona of Pythagoras,—to wander through the Syracuse of Theocritus,—were not any more of a privilege than is the opportunity actually afforded us to study Japanese life. Indeed, from the evolutionary point of view, it were less of a privilege,—since Japan offers us the living spectacle of conditions older and psychologically much farther away from us, than those of any Greek period with which art and literature have made us closely acquainted.

The reader scarcely needs to be reminded that a civilization less evolved than our own, and intellectually remote from us, is not on that account to be necessarily regarded as inferior in all respects. Hellenic civilization at its best presents an early stage of sociological evolution; yet the arts which it developed still furnish our supreme and unapproachable ideals of beauty. So, too, this much more archaic civilization of Old Japan attained an average of æsthetic and moral culture well worthy of our wonder and praise. Only a shallow mind—a very shallow mind—will pronounce the best of that culture inferior. But Japanese civilization is peculiar to a degree for which there is perhaps no Western parallel, since it offers us the spectacle of many successive layers of alien culture superimposed above the simple indigenous basis, and forming a very bewilderment of complexity. Most of this alien culture is Chinese, and bears but an indirect relation to the subject of these studies. The peculiar and surprising fact is that, in spite of all the superimposition, the original character of the people and of their society should remain recognizable. The wonder of Japan is not to be sought in the countless borrowings in which she has clothed herself,—much as a princess of the olden time would don twelve ceremonial robes, of divers colors and qualities, folded one upon the other so as to show the many-tinted edges at the throat and sleeves and skirt;—no, the real wonder is the Wearer. For the interest of the costume is much less in its beauty of form and tint than in its significance as idea,—as representing something of the mind that devised or adopted it. And the supreme interest of the

old Japanese civilization lies in what it expresses of the race character,— that character which yet remains essentially unchanged by all the changes of Meiji.

“Suggests” were perhaps a better word than “expresses,” for this race-character is rather to be divined than recognized. Our comprehension of it might be helped by some definite knowledge of origins; but such knowledge we do not yet possess. Ethnologists are agreed that the Japanese race has been formed by a mingling of peoples, and that the dominant element is Mongolian; but this dominant element is represented in two very different types,— one slender and almost feminine of aspect; the other squat and powerful. Chinese and Korean elements are known to exist in the populations of certain districts; and there appears to have been a large infusion of Aino blood. Whether there be any Malay or Polynesian element also has not been decided. Thus much can only be safely affirmed,— that the race, like all good races, is a mixed one; and that the people who originally united to form it have so blended together as to develop, under long social discipline, a tolerably uniform type of character. This character, though immediately recognizable in some of its aspects, presents us with many enigmas that are difficult to explain.

Nevertheless, to understand it better has become a matter of importance. Japan has entered into the world's competitive struggle; and the worth of any people in that struggle depends upon character quite as much as on force. We can learn something about Japanese character if we are able to ascertain the nature of the conditions which shaped it,— the great general facts of the moral experience of the race. And these facts we should find expressed or suggested in the history of the national beliefs, and in the history of those social institutions derived from and developed by religion.

RUSSIAN NATIONAL CHARACTER¹

BY WILLIAM LYON PHELPS

The Japanese war pricked one of the biggest bubbles in history, and left Russia in a profoundly humiliating situation. Her navy was practically destroyed, her armies soundly beaten, her offensive power temporarily reduced to zero, her treasury exhausted, her pride laid in the dust. If the greatness of a nation consisted in the number and size of its battleships, in the capacity of its fighting men, or in its financial prosperity, Russia would be an object of pity. But in America it is wholesome to remember that the real greatness of a nation consists in none of these things, but rather in its intellectual splendor, in the number and importance of the ideas it gives to the world, in its contributions to literature and art, and to all things that count in humanity's intellectual advance. When we Americans swell with pride over our industrial prosperity, we might profitably reflect for a moment on the comparative value of America's and Russia's contributions to literature and music.

At the start, we notice a rather curious fact, which sharply differentiates Russian literature from the literature of England, France, Spain, Italy, and even from that of Germany. Russia is old; her literature is new. Russian history goes back to the ninth century; Russian literature, so far as it interests the world, begins in the nineteenth. Russian literature and American literature are twins. But there is this strong contrast, caused partly by the difference in the age of the two nations. In the early years of the nineteenth century, Amer-

¹ Reprinted from *Essays on Russian Novelists* by permission of the Macmillan Company.

ican literature sounds like a child learning to talk, and then aping its elders; Russian literature is the voice of a giant, waking from a long sleep, and becoming articulate. It is as though the world had watched this giant's deep slumber for a long time, wondering what he would say when he awakened. And what he has said has been well worth the thousand years of waiting.

To an educated native Slav, or to a professor of the Russian language, twenty or thirty Russian authors would no doubt seem important; but the general foreign reading public is quite properly mainly interested in only five standard writers, although contemporary novelists like Gorki, Artsybashev, Andreev, and others are at this moment deservedly attracting wide attention. The great five, whose place in the world's literature seems absolutely secure, are Pushkin, Gogol, Turgenev, Dostoevski, and Tolstoi. The man who killed Pushkin in a duel survived till 1895, and Tolstoi died in 1910. These figures show in how short a time Russian literature has had its origin, development, and full fruition.

Pushkin, who was born in 1799 and died in 1838, is the founder of Russian literature, and it is difficult to overestimate his influence. He is the first, and still the most generally beloved, of all their national poets. The wild enthusiasm that greeted his verse has never passed away, and he has generally been regarded in Russia as one of the great poets of the world. Yet Matthew Arnold announced in his Olympian manner, "The Russians have not yet had a great poet."¹ It is always difficult fully to appreciate poetry in a foreign language, especially when the language is so strange as Russian. It is certain that no modern European tongue has been able fairly to represent the beauty of Pushkin's verse, to make foreigners feel him as Russians feel him, in any such measure as the Germans succeeded with Shakespeare, as Bayard Taylor with Goethe, as Ludwig Fulda with Rostand. The transla-

¹ Arnold told Sainte-Beuve that he did not think Lamartine was "important." Sainte-Beuve answered, "He is important for us."

tions of Pushkin and of Lermontov have never impressed foreign readers in the superlative degree. The glory of English literature is its poetry; the glory of Russian literature is its prose fiction.

Pushkin was, for a time at any rate, a Romantic, largely influenced, as all the world was then, by Byron. He is full of sentiment, smiles and tears, and passionate enthusiasms. He therefore struck out in a path in which he has had no great followers; for the big men in Russian literature are all Realists. Romanticism is as foreign to the spirit of Russian Realism as it is to French Classicism. What is peculiarly Slavonic about Pushkin is his simplicity, his naïveté. Though affected by foreign models, he was close to the soil. This is shown particularly in his prose tales, and it is here that his title as Founder of Russian Literature is most clearly demonstrated. He took Russia away from the artificiality of the eighteenth century, and exhibited the possibilities of native material in the native tongue.

The founder of the mighty school of Russian Realism was Gogol. Filled with enthusiasm for Pushkin, he nevertheless took a different course, and became Russia's first great novelist. Furthermore, although a melancholy man, he is the only Russian humorist who has made the world laugh out loud. Humor is not a salient quality in Russian fiction. Then came the brilliant follower of Gogol, Ivan Turgenev. In him Russian literary art reached its climax, and the art of the modern novel as well. He is not only the greatest master of prose style that Russia has ever produced; he is the only Russian who has shown genius in Construction. Perhaps no novels in any language have shown the impeccable beauty of form attained in the works of Turgenev. George Moore queries, "Is not Turgenev the greatest artist that has existed since antiquity?"

Dostoevski, seven years older than Tolstoi, and three years younger than Turgenev, was not so much a Realist as a Naturalist; his chief interest was in the psychological processes of the unclassified. His foreign fame is constantly growing

brighter, for his works have an extraordinary vitality. Finally appeared Leo Tolstoi, whose literary career extended nearly sixty years. During the last twenty years of his life, he was generally regarded as the world's greatest living author; his books enjoyed an enormous circulation, and he probably influenced more individuals by his pen than any other man of his time.

In the novels of Gogol, Turgenev, Dostoevski, and Tolstoi we ought to find all the prominent traits in the Russian character.

It is a rather curious thing, that Russia, which has never had a parliamentary government, and where political history has been very little influenced by the spoken word, should have so much finer an instrument of expression than England, where matters of the greatest importance have been settled by open and public speech for nearly three hundred years. One would think that the constant use of the language in the national forum for purposes of argument and persuasion would help to make it flexible and subtle; and that the almost total absence of such employment would tend toward narrowness and rigidity. In this instance exactly the contrary is the case. If we may trust the testimony of those who know, we are forced to the conclusion that the English language, compared with the Russian, is nothing but an awkward dialect. Compared with Russian, the English language is decidedly weak in synonyms, and in the various shades of meaning that make for precision. Indeed, with the exception of Polish, Russian is probably the greatest language in the world, in richness, variety, definiteness, and elegance. It is also capable of saying much in little, and saying it with tremendous force. In Turgenev's *Torrents of Spring*, where the reader hears constantly phrases in Italian, French, and German, it will be remembered that the ladies ask Sanin to sing something in his mother tongue. "The ladies praised his voice and the music, but were more struck with the softness and sonorousness of the Russian language." I remember being similarly affected

years ago when I heard *King Lear* read aloud in Russian. Baron von der Brüggen says, "there is the wonderful wealth of the language, which, as a popular tongue, is more flexible, more expressive of thought than any other living tongue I know of." No one has paid a better tribute than Gogol:

"The Russian people express themselves forcibly; and if they once bestow an epithet upon a person, it will descend to his race and posterity; he will bear it about with him, in service, in retreat, in Petersburg, and to the ends of the earth; and use what cunning he will, ennoble his career as he will thereafter, nothing is of the slightest use; that nickname will caw of itself at the top of its crow's voice, and will show clearly whence the bird has flown. A pointed epithet once uttered is the same as though it were written down, and an ax will not cut it out.

"And how pointed is all that which has proceeded from the depths of Russia, where there are neither Germans nor Finns, nor any other strange tribes, but where all is purely aboriginal, where the bold and lively Russian mind never dives into its pocket for a word, and never broods over it like a sitting-hen: it sticks the word on at one blow, like a passport, like your nose or lips on an eternal bearer, and never adds anything afterwards. You are sketched from head to foot in one stroke.

"Innumerable as is the multitude of churches, monasteries with cupolas, towers, and crosses, which are scattered over holy, most pious Russia, the multitude of tribes, races, and peoples who throng and bustle and variegate the earth is just as innumerable. And every people bearing within itself the pledge of strength, full of active qualities of soul, of its own sharply defined peculiarities, and other gifts of God, has characteristically distinguished itself by its own special word, by which, while expressing any object whatever, it also reflects in the expression its own share of its own distinctive character. The word Briton echoes with knowledge of the heart, and wise knowledge of life; the word French, which is not of ancient date, glitters with a light foppery, and flits away; the sagely

artistic word German ingeniously discovers its meaning, which is not attainable by every one; but there is no word which is so ready, so audacious, which is torn from beneath the heart itself, which is so burning, so full of life, as the aptly applied Russian word."

Prosper Mérimée, who knew Russian well, and was an absolute master of the French language, remarked:

"La langue russe, qui est, autant que j'en puis juger, le plus riche des idiomes de l'Europe, semble faite pour exprimer les nuances les plus délicates. Douée d'une merveilleuse concision qui s'allie à la clarté, il lui suffit d'un mot pour associer plusieurs idées, qui, dans une autre langue, exigeraient des phrases entières."

And no people are more jealous on this very point than the French. In the last of his wonderful *Poems in Prose*, Turgenev cried out: "In these days of doubt, in these days of painful brooding over the fate of my country, thou alone art my rod and my staff, O great, mighty, true and free Russian language! If it were not for thee, how could one keep from despairing at the sight of what is going on at home? But it is inconceivable that such a language should not belong to a great people."

It is significant that Turgenev, who was so full of sympathy for the ideas and civilization of Western Europe, and who was so often regarded (unjustly) by his countrymen as a traitor to Russia, should have written all his masterpieces, not in French, of which he had a perfect command, but in his own beloved mother-tongue.

We see by the above extracts, that Russia has an instrument of expression as near perfection as is possible in human speech. Perhaps one reason for the supremacy of Russian fiction may be found here.

The immense size of the country produces an element of largeness in Russian character that one feels not only in their novels, but almost invariably in personal contact and conversation with a more or less educated Russian. This is not

imaginary and fantastic; it is a definite sensation, and immediately apparent. Bigness in early environment often produces a certain comfortable largeness of mental vision. One has only to compare in this particular a man from Russia with a man from Holland, or still better, a man from Texas with a man from Connecticut. The difference is easy to see, and easier to feel. It is possible that the man from the smaller district may be more subtle, or he may have had better educational advantages; but he is likely to be more narrow. A Texan told me once that it was eighteen miles from his front door to his front gate; now I was born in a city block, with no front yard at all. I had surely missed something.

Russians are moulded on a large scale, and their novels are as wide in interest as the world itself. There is a refreshing breadth of vision in the Russian character, which is often as healthful to a foreigner as the wind that sweeps across the vast prairies. This largeness of character partly accounts for the impression of Vastness that their books produce on Occidental eyes. I do not refer at all to the length of the book — for a book may be very long, and yet produce an impression of pettiness, like many English novels. No, it is something that exhales from the pages, whether they be few or many. As illustrations of this quality of vastness, one has only to recall two Russian novels — one the longest, and the other very nearly the shortest, in the whole range of Slavonic fiction. I refer to *War and Peace*, by Tolstoi, and to *Taras Bulba*, by Gogol. Both of these extraordinary works give us chiefly an impression of Immensity — we feel the boundless steppes, the illimitable wastes of snow, and the long winter night. It is particularly interesting to compare *Taras Bulba* with the trilogy of the Polish genius, Sienkiewicz. The former is tiny in size, the latter a leviathan; but the effect produced is the same. It is what we feel in reading Homer, whose influence, by the way, is as powerful in *Taras Bulba* as it is in *With Fire and Sword*.

The Cosmopolitanism of the Russian character is a striking

feature. Indeed, the educated Russian is perhaps the most complete Cosmopolitan in the world. This is partly owing to the uncanny facility with which he acquires foreign languages, and to the admirable custom in Russia of giving children in more or less wealthy families, French, German, and English governesses. John Stuart Mill studied Greek at the age of three, which is the proper time to begin the study of any language that one intends to master. Russian children think and dream in foreign words, but it is seldom that a Russian shows any pride in his linguistic accomplishments, or that he takes it otherwise than as a matter of course. Stevenson, writing from Mentone to his mother, 7 January 1874, said: "We have two little Russian girls, with the youngest of whom, a little polyglot button of a three-year-old, I had the most laughable little scene at lunch to-day. . . . She said something in Italian which made everybody laugh very much . . . ; after some examination, she announced emphatically to the whole table, in German, that I was a *mädchen*. . . . This hasty conclusion as to my sex she was led afterwards to revise . . . but her new opinion . . . was announced in a language quite unknown to me, and probably Russian. To complete the scroll of her accomplishments, . . . she said good-by to me in very commendable English." Three days later, he added, "The little Russian kid is only two and a half; she speaks six languages." Nothing excites the envy of an American traveling in Europe more sharply than to hear Russian men and women speaking European languages fluently and idiomatically. When we learn to speak a foreign tongue, we are always acutely conscious of the transition from English to German, or from German to French, and our hearers are still more so. We speak French as though it *hurt*, just as the average tenor sings. I remember at a polyglot Parisian table, a Russian girl who spoke seven languages with perfect ease; and she was not in the least a blue-stockings.

Now every one knows that one of the indirect advantages that result from the acquisition of a strange tongue is the

immediate gain in the extent of view. It is as though a near-sighted man had suddenly put on glasses. It is something to be able to read French; but if one has learned to speak French, the reading of a French book becomes infinitely more vivid. With a French play in the hand, one can see clearly the expressions on the faces of the personages, as one follows the printed dialogue with the eye. Here is where a Russian understands the American or the French point of view, much better than an American or a Frenchman understands the Russian's. Indeed, the man from Paris is nothing like so cosmopolitan as the man from Petersburg. One reason is, that he is too well satisfied with Paris. The late M. Brunetière told me that he could neither read or speak English, and, what is still more remarkable, he said that he had never been in England! That a critic of his power and reputation, interested as he was in English literature, should never have had sufficient intellectual curiosity to cross the English Channel, struck me as nothing short of amazing.

The acquisition of any foreign language annihilates a considerable number of prejudices. Henry James, who knew Turgenev intimately, and who has written a brilliant and charming essay on his personality, said that the mind of Turgenev contained not one pin-point of prejudice. It is worth while to pause an instant and meditate on the significance of such a remark. Think what it must mean to view the world, the institutions of society, moral ideas, and human character with an absolutely unprejudiced mind! We Americans are skinful of prejudices. Of course we don't call them prejudices; we call them principles. But they sometimes impress others as prejudices; and they no doubt help to obscure our judgment, and to shorten or refract our sight. What would be thought of a painter who had prejudices concerning the colors of skies and fields?

The cosmopolitanism of the Russian novelist partly accounts for the international effect and influence of his novels. His knowledge of foreign languages makes his books appeal to

foreign readers. When he introduces German, French, English, and Italian characters into his books, he not only understands these people, he can think in their languages, and thus reproduce faithfully their characteristics not merely by observation but by sympathetic intuition. Furthermore, the very fact that Tolstoi, for example, writes in an inaccessible language, makes foreign translations of his works absolutely necessary. As at the day of Pentecost, every man hears him speak in his own tongue. Now if an Englishman writes a successful book, thousands of Russians, Germans, and others will read it in English; the necessity of translation is not nearly so great. It is interesting to compare the world-wide appeal made by the novels of Turgenev, Dostoevski, and Tolstoi with that made by Thackeray and George Eliot, not to mention Mr. Hardy or the late Mr. Meredith.

The combination of the great age of Russia with its recent intellectual birth produces a maturity of character, with a wonderful freshness of consciousness. It is as though a strong, sensible man of forty should suddenly develop a genius in art; his attitude would be quite different from that of a growing boy, no matter how precocious he might be. So, while the Russian character is marked by an extreme sensitiveness to mental impressions, it is without the rawness and immaturity of the American. The typical American has some strong qualities that seem in the typical Russian conspicuously absent; but his very practical energy, his pride and self-satisfaction, stand in the way of his receptive power. Now a conspicuous trait of the Russian is his humility; and his humility enables him to see clearly what is going on, where an American would instantly interfere, and attempt to change the course of events.¹ For, however inspiring a full-blooded American may be, the most distinguishing feature of his character is surely not Humility. And it is worth while to remember that whereas since 1850, at least a dozen great realistic novels have

¹ It is possible that both the humility and the melancholy of the Russian character are partly caused by the climate, and the vast steppes and forests, which seem to indicate the insignificance of man.

been written in Russian, not a single completely great realistic novel has ever been written in the Western Hemisphere.

This extreme sensitiveness to impression is what has led the Russian literary genius into Realism; and it is what has produced the greatest Realists that the history of the novel has seen. The Russian mind is like a sensitive plate; it reproduces faithfully. It has no more partiality, no more prejudice than a camera film; it reflects everything that reaches its surface. A Russian novelist, with a pen in his hand, is the most truthful being on earth.

To an Englishman or an American, perhaps the most striking trait in the Russian character is his lack of practical force — the paralysis of his power of will. The national character among the educated classes is personified in fiction, in a type peculiarly Russian; and that may be best defined by calling it the conventional Hamlet. I say the conventional Hamlet, for I believe Shakespeare's Hamlet is a man of immense resolution and self-control. The Hamlet of the commentators is as unlike Shakespeare's Hamlet as systematic theology is unlike the Sermon on the Mount. The hero of the orthodox Russian novel is a veritable *L'Aiglon*. This national type must be clearly understood before an American can understand Russian novels at all. In order to show that it is not imaginary, but real, one has only to turn to Sienkiewicz's powerful work, *Without Dogma*, the very title expressing the lack of conviction that destroys the hero.

"Last night, at Count Malatesta's reception, I heard by chance these two words, 'l'improductivité slave.' I experienced the same relief as does a nervous patient when the physician tells him that his symptoms are common enough, and that many others suffer from the same disease. . . . I thought about that 'improductivité slave' all night. He had his wits about him who summed the thing up in these two words. There is something in us,—an incapacity to give forth all that is in us. One might say, God has given us bow and arrow, but refused us the power to string the bow and send

the arrow straight to its aim. I should like to discuss it with my father, but am afraid to touch a sore point. Instead of this, I will discuss it with my diary. Perhaps it will be just the thing to give it any value. Besides, what can be more natural than to write about what interests me? Everybody carries within him his tragedy. Mine is this same 'improductivité slave' of the Ploszowskis. Not long ago, when romanticism flourished in hearts and poetry, everybody carried his tragedy draped around him as a picturesque cloak; now it is carried still, but as a jägervest next to the skin. But with a diary it is different; with a diary one may be sincere. . . . To begin with, I note down that my religious belief I carried still intact with me from Metz did not withstand the study of natural philosophy. It does not follow that I am an atheist. Oh, no! this was good enough in former times, when he who did not believe in spirit, said to himself, 'Matter,' and that settled for him the question. Nowadays only provincial philosophers cling to that worn-out creed. Philosophy of our times does not pronounce upon the matter; to all such questions, it says, 'I do not know.' And that 'I do not know' sinks into and permeates the mind. Nowadays psychology occupies itself with close analysis and researches of spiritual manifestations; but when questioned upon the immortality of the soul it says the same, 'I do not know,' and truly it does not know, and it cannot know. And now it will be easier to describe the state of my mind. It all lies in these words: I do not know. In this—in the acknowledged impotence of the human mind—lies the tragedy. Not to mention the fact that humanity always has asked, and always will ask, for an answer, they are truly questions of more importance than anything else in the world. If there be something on the other side, and that something an eternal life, then misfortunes and losses on this side are as nothing. 'I am content to die,' says Renan, 'but I should like to know whether death will be of any use to me.' And philosophy replies, 'I do not know.' And man beats against that blank wall, and like the bedridden suf-

ferer fancies, if he could lie on this or on that side, he would feel easier. What is to be done?"¹

Those last five words are often heard in Russian mouths. It is a favorite question. It is, indeed, the title of two Russian books.

The description of the Slavonic temperament given by Sienkiewicz tallies exactly with many prominent characters in Russian novels. Turgenev first completely realized it in *Rudin*; he afterwards made it equally clear in *Torrents of Spring*, *Smoke*, and other novels.² Raskolnikov, in Dostoevski's *Crime and Punishment*, is another illustration; he wishes to be a Napoleon, and succeeds only in murdering two old women. Artsybashev, in his terrible novel, *Sanin*, has given an admirable analysis of this great Russian type in the character of Jurii, who finally commits suicide simply because he cannot find a working theory of life. Writers so different as Tolstoi and Gorki have given plenty of good examples. Indeed, Gorki, in *Varenka Olessova*, has put into the mouth of a sensible girl an excellent sketch of the national representative.

"The Russian hero is always silly and stupid, he is always sick of something; always thinking of something that cannot be understood, and is himself so miserable, so m — i — serable! He will think, think, then talk, then he will go and make a declaration of love, and after that he thinks, and thinks again, till he marries. . . . And when he is married, he talks all sorts of nonsense to his wife, and then abandons her."

Turgenev's Bazarov and Artsybashev's Sanin indicate the ardent revolt against the national masculine temperament; like true Slavs, they go clear to the other extreme, and bring resolution to a *reductio ad absurdum*; for your true Russian knows no middle course, being entirely without the healthy moderation of the Anglo-Saxons. The great Turgenev realized his own likeness to Rudin. Mrs. Ritchie has given a very pleasant unconscious testimony to this fact.

¹ Translated by Iza Young.

² Goucharov devoted a whole novel, *Oblomov*, to the elaboration of this particular type.

"Just then my glance fell upon Turgenev leaning against the doorpost at the far end of the room, and as I looked, I was struck, being shortsighted, by a certain resemblance to my father [Thackeray], which I tried to realize to myself. He was very tall, his hair was gray and abundant, his attitude was quiet and reposeful; I looked again and again while I pictured to myself the likeness. When Turgenev came up after the music, he spoke to us with great kindness, spoke of our father, and of having dined at our house, and he promised kindly and willingly to come and call next day upon my sister and me in Onslow Gardens. I can remember that next day still; dull and dark, with a yellow mist in the air. All the afternoon I sat hoping and expecting that Turgenev might come, but I waited in vain. Two days later, we met him again at Mrs. Huth's, where we were all once more assembled. Mr. Turgenev came straight up to me at once. 'I was so sorry that I could not come and see you,' he said, 'so very sorry, but I was prevented. Look at my thumbs!' and he held up both his hands with the palms outwards. I looked at his thumbs, but I could not understand. 'See how small they are,' he went on; 'people with such little thumbs can never do what they intend to do, they always let themselves be prevented'; and he laughed so kindly that I felt as if his visit had been paid all the time and quite understood the validity of the excuse."

It is seldom that the national characteristic reveals itself so playfully; it is more likely to lead to tragedy. This cardinal fact may militate greatly against Russia's position as a world-power in the future, as it has in the past. Her capacity for passive resistance is enormous — Napoleon learned that, and so did Frederick. A remarkable illustration of it was afforded by the late Japanese war, when Port Arthur held out long after the possible date assigned by many military experts. For positive aggressive tactics Russia is just as weak nationally as her men are individually. What a case in point is the Duma, of which so much was expected! Were a majority of that Duma Anglo-Saxons, we should all see something

happen, and it would not happen against Finland. One has only to compare it with the great parliamentary gatherings in England's history.¹

Perhaps if the membership were exclusively composed of women, positive results would show. For, in Russian novels, the irresolution of the men is equaled only by the driving force of the women. The Russian feminine type, as depicted in fiction, is the incarnation of singleness of purpose, and a capacity to bring things to pass, whether for good or for evil. The heroine of *Rudin*, of *Smoke*, of *On the Eve*, the sinister Maria of *Torrents of Spring*, the immortal Lisa of *A House of Gentlefolk*, the girl in Dostoevski's *Poor Folk*; Dunia and Sonia, in *Crime and Punishment* — many others might be called to mind. The good Russian women seem immensely superior to the men in their instant perception and recognition of moral values, which gives them a chart and compass in life. Possibly, too, the women are stiffened in will by a natural reaction in finding their husbands and brothers so stuffed with inconclusive theories. One is appalled at the prodigious amount of nonsense that Russian wives and daughters are forced to hear from their talkative and ineffective heads of houses. It must be worse than the metaphysical discussion between Adam and the angel, while Eve waited on table, and supplied the windy debaters with something really useful.

To one who is well acquainted with American university undergraduates, the intellectual maturity of the Russian or Polish student and his eagerness for the discussion of abstract problems in sociology and metaphysics are very impressive. The amount of space given in Russian novels to philosophical introspection and debate is a truthful portrayal of the subtle Russian mind. Russians love to talk; they are strenuous in conversation, and forget their meals and their sleep. I have known some Russians who will sit up all night, engaged in the

¹ Gogol said in *Dead Souls*, "We Russians have not the slightest talent for deliberative assemblies."

discussion of a purely abstract topic, totally oblivious to the passage of time. In *A House of Gentlefolk*, at four o'clock in the morning, Mihalevich is still talking about the social duties of Russian landowners and he roars out, "We are sleeping, and the time is slipping away; we are sleeping!" Lavretsky replies, "Permit me to observe, that we are not sleeping at present, but rather preventing others from sleeping. We are straining our throats like the cocks — listen! there is one crowing for the third time." To which Mihalevich smilingly rejoins, "Good-by till to-morrow." Then follows, "But the friends talked for more than an hour longer." In Chirikov's powerful drama, *The Jews*, the scene of animated discussion that takes place on the stage is a perfect picture of what is happening in hundreds of Russian towns every night. An admirable description of a typical Russian conversation is given by Turgenev, in *Virgin Soil*:

"Like the first flakes of snow, swiftly whirling, crossing and recrossing in the still mild air of autumn, words began flying, tumbling, jostling against one another in the heated atmosphere of Golushkin's dining-room — words of all sorts — progress, government, literature; the taxation question, the church question, the Roman question, the law-court question; classicism, realism, nihilism, communism; international, clerical, liberal, capital; administration, organization, association, and even crystallization! It was just this uproar which seemed to arouse Golushkin to enthusiasm; the real gist of the matter seemed to consist in this, for him."

The Anglo-Saxon is content to allow ideas that are inconsistent and irreconcilable to get along together as best they may in his mind, in order that he may somehow get something done. Not so the Russian. Dr. Johnson, who settled Berkeleyan idealism by kicking a stone, and the problem of free will by stoutly declaring, "I know I'm free and there's an end on't," would have had an interesting time among the Slavs.

It is rather fortunate that the Russian love of theory is so often accompanied by the paralysis of will power, otherwise

political crimes would be much commoner in Russia than they are. The Russian is tremendously impulsive, but not at all practical. Many hold the most extreme views, views that would shock a typical Anglo-Saxon out of his complacency; but they remain harmless and gentle theorists. Many Russians do not believe in God, or Law, or Civil Government, or Marriage, or any of the fundamental Institutions of Society; but their daily life is as regular and conventional as a New Englander's. Others, however, attempt to live up to their theories, not so much for their personal enjoyment, as for the satisfaction that comes from intellectual consistency. In general, it may be said that the Russian is far more of an extremist, far more influenced by theory, than people of the West. This is particularly true of the youth of Russia, always hot-headed and impulsive, and who are constantly attempting to put into practice the latest popular theories of life. American undergraduates are the most conservative folk in the world; if any strange theory in morals or politics becomes noised abroad, the American student opposes to it the one time-honored weapon of the conservative from Aristophanes down,—burlesque. Mock processions and absurd travesties of "the latest thing" in politics are a feature of every academic year at an American university. Indeed, an American student leading a radical political mob is simply unthinkable. It is common enough in Russia, where in political disturbances students are very often prominent. If a young Russian gives his intellectual assent to a theory, his first thought is to illustrate it in his life. One of the most terrible results of the publication of Artsybashev's novel *Sanin* — where the hero's theory of life is simply to enjoy it, and where the Christian system of morals is ridiculed — was the organization, in various high schools, among the boys and girls, of societies *zum ungehinderten Geschechtsgenuss*. They were simply doing what Sanin told them they ought to do; and having decided that he was right, they immediately put his theories into practice. Again, when Tolstoi finally made up his mind that

the Christian system of ethics was correct, he had no peace until he had attempted to live in every respect in accordance with those doctrines. And he persuaded thousands of Russians to attempt the same thing. Now in England and in America, every minister knows that it is perfectly safe to preach the Sermon on the Mount every day in the year. There is no occasion for alarm. Nobody will do anything rash.

The fact that the French language, culture, and manners have been superimposed upon Russian society should never be forgotten in a discussion of the Russian national character. For many years, and until very recently, French was the language constantly used by educated and aristocratic native Russians, just as it is by the Poles and by the Roumanians. It will never cease seeming strange to an American to hear a Russian mother and son talk intimately together in a language not their own. Even Pushkin, the founder of Russian literature, the national poet, wrote in a letter to a friend, "*Je vous parlerai la langue de l'Europe, elle m'est plus familière.*" Imagine Tennyson writing a letter in French, with the explanation that French came easier to him!

It follows, as a consequence, that the chief reading of Russian society people is French novels; that French customs, morals, and manners (as portrayed in French fiction) have had an enormous effect on the educated classes in Russia. If we may believe half the testimony we hear,—I am not sure that we can,—Russian aristocratic society is to-day the most corrupt in the world. There is an immense contrast between Parisians and Russians, and the literature that would not damage the morals of the former is deadly to the latter. The spirit of mockery in the Parisian throws off the germs of their theater and their fiction. I have seen in a Parisian theater men, their wives, and their families laughing unrestrainedly at a piece, that if exhibited before an American audience would simply disgust some, and make others morbidly attentive. This kind of literature, comic or tragic, disseminated as it everywhere is among impulsive and passionate Russian read-

1. The first part of the document is a list of names and addresses of the members of the committee. The names are listed in alphabetical order, and the addresses are given below each name. The list includes the names of the members of the committee, the names of the members of the sub-committee, and the names of the members of the advisory committee. The addresses are given in the following order: the address of the member of the committee, the address of the member of the sub-committee, and the address of the member of the advisory committee.

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of course fun and laughter, as there is in every human life; but at the root there is suffering, not the loud protest of the Anglo-Saxon laborer, whose very loudness is a witness to his vitality — but passive, fatalistic, apathetic misery. Life has been often defined, but never in a more depressing fashion than by the peasant in Gorki's novel, who asks quietly:

"What does the word Life mean to us? A feast? No. Work? No. A battle? Oh, no!! For us Life is something merely tiresome, dull,—a kind of heavy burden. In carrying it we sigh with weariness and complain of its weight. Do we really love Life! The love of Life! The very words sound strange to our ears! We love only our dreams of the future — and this love is Platonic, with no hope of fruition."

Suffering is the corner-stone of Russian life, as it is of Russian fiction. That is one reason why the Russians produce here and there such splendid characters, and such mighty books. The Russian capacity for suffering is the real text of the great works of Dostoevski, and the reason why his name is so beloved in Russia — he understood the hearts of his countrymen. Of all the courtesans who have illustrated the Christian religion on the stage and in fiction, the greatest is Dostoevski's Sonia. Her amazing sincerity and deep simplicity make us ashamed of any tribute of tears we may have given to the familiar sentimental type. She does not know what the word "sentiment" means; but the awful sacrifice of her daily life is the great modern illustration of Love. Christ again is crucified. When the refined, cultivated, philosophical student Raskolnikov stoops to this ignorant girl and kisses her feet, he says, "I do not bow down to you individually, but to suffering Humanity in your person." That phrase gives us an insight into the Russian national character.

The immediate result of all this suffering as set forth in the lives and in the books of the great Russians, is Sympathy — pity and sympathy for Humanity. Thousands are purified and ennobled by these sublime pictures of woe. And one of the most remarkable of contemporary Russian novels — An-

dreev's *The Seven Who Were Hanged*, a book bearing on every page the stamp of indubitable genius — radiates a sympathy and pity that are almost divine.

This growth of Love and Sympathy in the Russian national character is to me the sign of greatest promise in their future, both as a nation of men and women, and as a contributor to the world's great works of literary art. If anything can dispel the black clouds in their dreary sky, it will be this wonderful emotional power. The political changes, the Trans-Siberian railway, their industrial and agricultural progress, — all these are as nothing compared with the immense advance that Christian sympathy is now making in the hearts of the Russian people. The books of Dostoevski and Tolstoi point directly to the Gospel, and although Russia is theoretically a Christian nation, no country needs real Christianity more than she. The tyranny of the bureaucracy, the corruption of fashionable society, the sufferings of the humble classes, the hollow formalism of the Church, make Russia particularly ripe for the true Gospel — just as true to-day as when given to the world in Palestine. Sixty years ago Gogol wrote: "What is it that is most truly Russian? What is the main characteristic of our Russian nature, that we now try to develop by making it reject everything strange and foreign to it? The value of the Russian nature consists in this — that it is capable, more than any other, of receiving the noble word of the Gospel, which leads man toward perfection." One cannot read Dostoevski and Tolstoi without thinking of the truth of Gogol's declaration.

All the philosophy and wisdom of the world have never improved on the teachings of the Founder of Christianity. What the individual and society need to-day is not Socialism, Communism, or Nihilism; no temporary palliative sought in political, social, or financial Reform; what we each need is a closer personal contact with the simple truths of the New Testament. The last word on all political, philosophical, and social questions may still be found in the Sermon on the

Mount. It is a significant fact, that Tolstoi, after a varied and long experience of human life, after reviewing all the systems of thought that have influenced modern society, should have finally arrived and found rest in the statements that most of us learned in childhood from our mothers' lips.

FROM RUSSIA TO AMERICA ¹

BY STEPHEN GRAHAM

From Russia to America; from the most backward to the most forward country in the world; from the place where machinery is merely imported or applied, to the place where it is invented; from the land of Tolstoi to the land of Edison; from the most mystical to the most material; from the religion of suffering to the religion of philanthropy.

Russia and America are the Eastern and Western poles of thought. Russia is evolving as the greatest artistic philosophical and mystical nation of the world, and Moscow may be said already to be the literary capital of Europe. America is showing itself as the site of the New Jerusalem, the place where a nation is really in earnest in its attempts to realize the great dream of human progress. Russia is the living East; America is the living West — as India is the dead East and Britain is the dying West. Siberia will no doubt be the West of the future.

For one who knows Russia well America is full of a great revelation. The contrast in national spirit is so sharp that each helps you to see the other more clearly. The American people are now on the threshold of a great progressive era; they feel themselves within sight of the realization of their ideals. They have been badly hampered by the trusts and the "bosses" and the corrupt police, but they are now proving that these obstacles are merely temporary anomalies, caused by the overwhelmingly sudden growth in population and prosperity. A few years ago it could with truth be said

¹ Reprinted from *With Poor Immigrants to America*, by permission of the Macmillan Company.


that material conditions were worse in the United States than in the Old World. But it has been clear all the time that the corruption existent in the country was truly foreign to the country's temper.

The common citizen is becoming the watchdog of the police service. Tammany has fallen. Women are getting the suffrage, state by state. The nation is unanimous in its cry for a pure state, a clean country, and an uncorrupted people. All diseases are to be healed. Couples who wish to be married must produce health-certificates. The mentally deficient and hereditary criminals are to be segregated. Blue-books, or rather what the American calls White-books, are going to form the bible of a new nation. The day is going to be rationally divided into eight hours' work, eight hours' pleasure, eight hours' sleep—or rather, eight hours' looking at machinery, eight hours' pleasure, eight hours' sleep, for machinery is going to accomplish all the ugly toil. Everybody is to be well-dressed, well-housed, comfortable. America is raging against drink, against the exploitation of immigrants, against the fate of the white slave, against any one who has done anything immoral. It will nationally expel a Russian genius like Gorki. It makes great difficulty of admitting to its shores any one who has ever been in prison. It is so earnest about the future of America that it has set up what is almost an insult to Europe,—the examination of Ellis Island. Any one who has gone through the ordeal of the poor emigrant as I did, going into America with a party of poor Russians in the steerage, and has been medically examined and clerically cross-questioned about his life and ethics, knows that America is a materialistic and progressive country, and that she is no longer a refuge for the weak, but a place where a nation is determined to have health and strength and prosperity.

Now in Russia, when you arrive there, you find no such tyranny as that of Ellis Island waiting you. You have come to the land of charity. If there is any question it is of

whether you are a Russian Jew wanting to be recognized as an American citizen. Their charity does not extend to the Jews. But disease does not stand in your way, neither does crime; ethics are not inquired into; Mylius or Mrs. Pankhurst, or Miss Marie Lloyd receive their passports without a frown. You have come to the nation to whom are precious the sick, the mentally deficient, the criminal, the waste-ends of humanity, the poor woman on the streets, the drunkard. Her greatest novelist, Dostoevski, was an epileptic, her national poet, Nekrasof, was a drunkard; Vrubel, one of her greatest painters, was imbecile; Chekhof, her great tale-writer, was a hopeless consumptive. She is not opposed to the good and the sound, but the suffering are dearer to her, more comprehensible. She loves the drunkard and says, "Yes, you are right to be drunk; you are probably a good man. It is what you are likely to be in the world of enigmas." She loves the white slave, but does not wish to shut her in a home for such. The Russians, so far from segregating the diseased and fallen, frequently fall in love with them and marry them. They are sorry for the crippled children, but do not wish they had never been born. They see in them a reminder of the true lot of man upon the world. They make such children holy and set them at the church doors. Russia does not execute the murderer except under martial law, but sends them to Siberia to understand life and be *resurrected*. Thus, in *The Crime and Punishment*, Raskolnikoff, the murderer, goes to Siberia with little Sonia, the white slave, who whispers to him all the way the promises of St. John's Gospel.

In America the man who is tramping the road and will not work is an object of enmity. He is almost a criminal. He is not wanted. He will receive little hospitality, must chop wood for his breakfast or steal. His life is a blasphemy against the American ideal. But in Russia none is looked upon more kindly than the man on the road, the tramp or the pilgrim. There are a million or so of them on the road in the summer. They are characteristic of Russia. In



them the Russian confesses that he is a stranger and a pilgrim upon the earth.

The Christianity of Russia is the Christianity of death, of renunciation, of what is called the *podvig*, the turning away from the empire of "the world" as proposed by Satan on the mountain, the wasting of the ointment rather than the raising of the poor, the giving the lie to Satan, the part of Mary rather than the part of Martha.

But the Christianity of America is the Christianity of Life, of affirmation, of "making good," of accepting "the world" and preparing for Christ's second coming, of obedience to the law, of almsgiving. America is the greatest almsgiver, appealed to for money from the ends of the earth, and for every object. If Russia can give faith, America can give the rest. It is impossible for America to say with St. Peter, "Silver and gold have I none, but *such as I have* give I thee." The Americans believe in money, and the pastor of a fashionable church is able to say, "I preach to fifty million dollars every Sunday morning." But as Mme. Novikof, in one of her brilliant conversations, once said, "What is greater than the power of money? Why, the contempt of money." There are no people in the world who keep fewer account books than the Russians. They fling about their wealth or the pennies of their poverty with the generous assurance that the bond of brotherhood is greater than their fear of personal deprivation.

The Americans are great collectors. It may be said that collecting is the genius of the West; empty-handedness is the glory of the East.

The Russians are a sad and melancholy people. But they do not want to lose their melancholy or to exchange it for Western self-satisfaction. It is a divine melancholy. As their great contemporary poet Balmont writes:

I know what it is to moan endlessly —
In the long cold Winter to wait in vain for Spring,

But I know also that the nightingale's song is beautiful to us just because of its sadness,
And that the silence of the snowy mountain peaks is more beautiful than the lipping of streams —

Which is somewhat of a contrast to a conversation reported in one of Professor Jack's books :

Passenger, looking out of the train window at the snowy ranges of the Rockies: "What mountains!"

American, puzzled for a moment: "I guess I h'ant got any use for those, but ef you're thinking of buying real estate. . . ."

The phrase, *real estate*!

Britain is seated in the mean. Compared with America she is semi-Eastern. Despite the blood-relationship of the American and British peoples they are more than an ocean apart. We receive without much thanks American songs and dances, boxers, Carnegie libraries, and plenty of money for all sorts of purposes. But our backs are to America; we look towards Russia and are all agog about the next Russian book or ballet or music. We are an old nation; as far as our little island is concerned hope has died down. We have explored the island. America will take a long time to explore *her* territory. No vast tracts and inexhaustible resources and terrific upheavals of nature reflect themselves in our national moods. The American working man has a true passion for work, for his country, for everything; the British working man does his duty. We have not the belief in life that the American has — we have not yet the Russian's belief in death.

The American breathes into his lungs the air of life. The American is glad at the sight of the strong, the victorious, the healthful. How often, in novels and in life, does the American woman, returning from a sojourn in the far West, confess to her admiration of the cowboy! She is thrilled by the sight of such strong wild "husky" fellows, each of them equal to four New Yorkers. In England, however, the town girl has no smiles for the strong peasant; he is a country bumpkin,

no more. She wants the ideal, the unearthly. In Russia weakness attracts far more than strength; love is towards consumptives, cripples, the half-deranged, the impossibles. The Americans do not want the weak one: England backs the "little un" to win; Russia loves the weak one, feeling that he will be eternally beaten, and loves him because he will be beaten. But America loves the strong, the healthy, the pure, because she is tired of Europe and the weakness and disease and sorrow of Europeans.

THE "DIVINE AVERAGE"¹

BY G. LOWES DICKINSON

The great countries of the East have each a civilization that is original, if not independent. India, China, Japan, each has a peculiar outlook on the world. Not so America, at any rate in the North. America, we might say, does not exist; there exists instead an offshoot of Europe. Nor does an "American spirit" exist; there exists instead the spirit of the average Western man. Americans are immigrants and descendants of immigrants. Putting aside the negroes and a handful of Orientals, there is nothing to be found here that is not to be found in Western Europe; only here what thrives is not what is distinctive of the different European countries, but what is common to them all. What America does, not, of course, in a moment, but with incredible rapidity, is to obliterate distinctions. The Scotchman, the Irishman, the German, the Scandinavian, the Italian, even, I suppose, the Czech, drops his costume, his manner, his language, his traditions, his beliefs, and retains only his common Western humanity. Transported to this continent, all the varieties developed in Europe revert to the original type, and flourish in unexampled vigor and force. It is not a new type that is evolved; it is the fundamental type, growing in a new soil, in luxuriant profusion. Describe the average Western man and you describe the American; from east to west, from north to south, everywhere and always the same — masterful, aggressive, unscrupulous, egotistic, at once good-natured and brutal, kind if you do not cross him, ruthless if you do,

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greedy, ambitious, self-reliant, active for the sake of activity, intelligent and unintellectual, quick-witted and crass, contemptuous of ideas but amorous of devices, valuing nothing but success, recognizing nothing but the actual, Man in the concrete, undisturbed by spiritual life, the master of methods and slave of things, and therefore the conqueror of the world, the unquestioning, the undoubting, the child with the muscles of a man, the European stripped bare, and shown for what he is, a predatory, unreflecting, naïf, precociously accomplished brute.

One does not then find in America anything one does not find in Europe; but one finds in Europe what one does not find in America. One finds, as well as the average, what is below and what is above it. America has, broadly speaking, no waste products. The wreckage, everywhere evident in Europe, is not evident there. Men do not lose their self-respect, they win it; they do not drop out, they work in. This is the great result not of American institutions or ideas, but of American opportunities. It is the poor immigrant who ought to sing the praises of this continent. He alone has the proper point of view; and he, unfortunately, is dumb. But often, when I have contemplated with dreary disgust, in the outskirts of New York, the hideous, wooden shanties planted askew in wastes of garbage, and remembered Naples or Genoa or Venice, suddenly it has been borne in upon me that the Italians living there feel that they have their feet on the ladder leading to paradise; that for the first time they have before them a prospect and a hope; and that while they have lost, or are losing, their manners, their beauty, and their charm, they have gained something which, in their eyes, and perhaps in reality, more than compensates for losses they do not seem to feel, they have gained self-respect, independence, and the allure of the open horizon. "The vision of America," a friend writes, "is the vision of the lifting up of the millions." This, I believe, is true, and it is America's great contribution to civilization. I do not forget it; but neither shall

I dwell upon it; for though it is, I suppose, the most important thing about America, it is not what I come across in my own experience. What strikes more often and more directly home to me is the other fact that America, if she is not burdened by masses lying below the average, is also not inspired by an élite rising above it. Her distinction is the absence of distinction. No wonder Walt Whitman sang the "Divine Average." There was nothing else in America for him to sing. But he should not have called it divine; he should have called it "human, all too human."

Or is it divine? Divine somehow in its potentialities? Divine in a deeper vision than mine? I was writing this at Brooklyn, in a room that looks across the East River to New York. And after putting down those words, "human, all too human," I stepped out on to the terrace. Across the gulf before me went shooting forward and back interminable rows of fiery shuttles; and on its surface seemed to float blazing basilicas. Beyond rose into the darkness a dazzling tower of light, dusking and shimmering, primrose and green, up to a diadem of gold. About it hung galaxies and constellations, outshining the firmament of stars; and all the air was full of strange voices, more than human, ingeminating Babylonian oracles out of the bosom of night. This is New York. This it is that the average man has done, he knows not why; this is the symbol of his work, so much more than himself, so much more than what seems to be itself in the common light of day. America does not know what she is doing, neither do I know, nor any man. But the impulse that drives her, so mean and poor to the critic's eye, has perhaps more significance in the eye of God; and the optimism of this continent, so seeming-frivolous, is justified, may be, by reason lying beyond its ken.

THE NEW WORLD

II. HURRIED

AMERICA AND ACCELERATION ¹

THE SPEECH OF ELLIS IN A MODERN SYMPOSIUM

BY G. LOWES DICKINSON

"In attempting to estimate what progress means, one could not do better, I suppose, than describe the civilization of the United States. For in describing that, one will be describing the whole civilization of the future, seeing that what America is our colonies are, or will become, and what our colonies are we, too, may hope to attain, if we make the proper sacrifices to preserve the unity of the empire. Let us see, then, what, from an objective point of view, really is the future of this progressing world of ours.

"Perhaps, however, before proceeding to analyze the spiritual ideals of the American people, I had better give some account of their country. For environment, as we all know now, has an incalculable effect upon character. Consider, then, the American continent! How simple it is! How broad! How large! How grand in design! A strip of coast, a range of mountains, a plain, a second range, a second strip of coast! That is all! Contrast the complexity of Europe, its lack of symmetry, its variety, irregularity, disorder and caprice! The geography of the two continents already foreshadows the differences in their civilizations. On the one hand simplicity and size; on the other a hole-and-corner variety: there immense rivers, endless forests, interminable plains, indefinite repetition of a few broad ideas; here distracting transitions, novelties, surprises,

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shocks, distinctions in a word, already suggesting Distinction. Even in its physical features America is the land of quantity, while Europe is that of quality. And as with the land, so with its products. How large are the American fruits! How tall the trees! How immense the oysters! What has Europe by comparison? Mere flavor and form, mere beauty, delicacy and grace! America, one would say, is the latest work of the great artist — we are told, indeed, by geologists, that it is the youngest of the continents — conceived at an age when he had begun to repeat himself, broad, summary, impressionist, audacious in empty space; whereas Europe would seem to represent his pre-Raphaelite period, in its wealth of detail, its variety of figure, costume, architecture, landscape, its crudely contrasted colors and minute precision of individual form.

“And as with the countries, so with their civilizations. Europe is the home of class, America of democracy. By democracy I do not mean a mere form of government — in that respect, of course, America is less democratic than England; I mean the mental attitude that implies and engenders Indistinction. Indistinction, I say, rather than equality, for the word equality is misleading, and might seem to imply, for example, a social and economic parity of conditions, which no more exists in America than it does in Europe. Politically, as well as socially, America is a plutocracy; her democracy is spiritual and intellectual; and its essence is, the denial of all superiorities save that of wealth. Such superiorities, in fact, hardly exist across the Atlantic. All men there are intelligent, all efficient, all energetic; and as these are the only qualities they possess, so they are the only ones they feel called upon to admire. How different is the case with Europe! How innumerable and how confusing the gradations! For diversities of language and race, indeed, we may not be altogether responsible; but we have superadded to these, distinctions of manner, of feeling, of perception, of intellectual grasp and spiritual insight, unknown to the sim-

pler and vaster consciousness of the West. In addition, in short, to the obvious and fundamentally natural standard of wealth, we have invented others impalpable and artificial in their character; and however rapidly these may be destined to disappear as the race progresses, and the influence of the West begins to dominate the East, they do, nevertheless, still persist, and give to our effete civilization the character of Aristocracy, that is of Caste. In all this we see, as I have suggested, the influence of environment. The old-world stock, transplanted across the ocean, imitates the characteristics of its new home. Sloughing off artificial distinctions, it manifests itself in bold simplicity, broad as the plains, turbulent as the rivers, formless as the mountains, crude as the fruits of its adopted country.

"Yet while thus forming themselves into the image of the new world, the Americans have not disdained to make use of such acquisitions of the Past as might be useful to them in the task that lay before them. They have rejected our ideals and our standards; but they have borrowed our capital and our inventions. They have thus been able — a thing unknown before in the history of the world — to start the battle against Nature with weapons ready forged. On the material results they have thus been able to achieve it is the less necessary for me to dilate, that they keep us so fully informed of them themselves. But it may be interesting to note an important consequence in their spiritual life, which has commonly escaped the notice of observers. Thanks to Europe, America has never been powerless in the face of Nature; therefore has never felt Fear; therefore never known Reverence; and therefore never experienced Religion. It may seem paradoxical to make such an assertion about the descendants of the Puritan Fathers; nor do I forget the notorious fact that America is the home of the sects, from the followers of Joseph Smith to those of Mrs. Eddy. But these are the phenomena that illustrate my point. A nation which knew what religion was, in the European sense; whose roots were struck in the soil of spiritual conflict,


of temptations and visions in haunted forests or desert sands by the Nile, of midnight risings, scourgings of the flesh, dirges in vast cathedrals, and the miracle of the Host solemnly veiled in a glory of painted light—such a nation would never have accepted Christian Science as a religion. No! Religion in America is a parasite without roots. The questions that have occupied Europe from the dawn of her history, for which she has fought more fiercely than for empire or liberty, for which she has fasted in deserts, agonized in cells, suffered on the cross, and at the stake, for which she has sacrificed wealth, health, ease, intelligence, life, these questions of the meaning of the world, the origin and destiny of the soul, the life after death, the existence of God, and his relation to the universe, for the American people simply do not exist. They are as inaccessible, as impossible to them, as the Sphere to the dwellers in Flatland. That whole dimension is unknown to them. Their healthy and robust intelligence confines itself to the things of this world. Their religion, if they have one, is what I believe they call ‘healthy-mindedness.’ It consists in ignoring everything that might suggest a doubt as to the worth of existence, and so conceivably paralyze activity. ‘Let us eat and drink,’ they say, with a hearty and robust good faith; omitting as irrelevant and morbid the discouraging appendix, ‘for to-morrow we die.’ Indeed! What has death to do with buildings twenty-four stories high, with the fastest trains, the noisiest cities, the busiest crowds in the world, and generally the largest, the finest, the most accelerated of everything that exists? America has sloughed off religion; and as, in the history of Europe, religion has underlain every other activity, she has sloughed off, along with it, the whole European system of spiritual life. Literature, for instance, and Art, do not exist across the Atlantic. I am aware, of course, that Americans write books and paint pictures. But their books are not Literature, nor their pictures Art, except in so far as they represent a faint adumbration of the European tradition.

The true spirit of America has no use for such activities. And even if, as must occasionally happen in a population of eighty millions, there is born among them a man of artistic instincts, he is immediately and inevitably repelled to Europe, whence he derives his training and his inspiration, and where alone he can live, observe and create. That this must be so from the nature of the case is obvious when we reflect that the spirit of Art is disinterested contemplation, while that of America is cupidinous acquisition. Americans, I am aware, believe that they will produce Literature and Art, as they produce coal and steel and oil, by the judicious application of intelligence and capital; but here they do themselves injustice. The qualities that are making them masters of the world, unfit them for slighter and less serious pursuits. The Future is for them, the kingdom of elevators, of telephones, of motor-cars, of flying-machines. Let them not idly hark back, misled by effete traditions, to the old European dream of the kingdom of heaven. '*Excudent alii*' let them say, 'for Europe, Letters and Art; *tu regere argento populos, Morgane, memento*, let America rule the world by Syndicates and Trusts!' For such is her true destiny; and that she conceives it to be such, is evidenced by the determination with which she has suppressed all irrelevant activities. Every kind of disinterested intellectual operation she has severely repudiated. In Europe we take delight in the operations of the mind as such, we let it play about a subject, merely for the fun of the thing; we approve knowledge for its own sake; we appreciate irony and wit. But all this is unknown in America. The most intelligent people in the world, they severely limit their intelligence to the adaptation of means to ends. About the ends themselves they never permit themselves to speculate; and for this reason, though they calculate, they never think, though they invent, they never discover, and though they talk, they never converse. For thought implies speculation; reflection, discovery; conversation, leisure; and all alike imply a disinterestedness which has no place in

the American system. For the same reason they do not play; they have converted games into battles; and battles in which every weapon is legitimate so long as it is victorious. An American foot-ball match exhibits in a type the American spirit, short, sharp, scientific, intense, no loitering by the road, no enjoyment of the process, no favor, no quarter, but a fight to the death with victory as the end, and anything and everything as the means.

"A nation so severely practical could hardly be expected to attach the same importance to the emotions as has been attributed to them by Europeans. Feeling, like Intellect, is not regarded, in the West, as an end in itself. And it is not uninteresting to note that the Americans are the only great nation that has not produced a single lyric of love worth recording. Physically, as well as spiritually, they are a people of cold temperament. Their women, so much and, I do not doubt, so legitimately admired, are as hard as they are brilliant; their glitter is the glitter of ice. Thus happily constituted, Americans are able to avoid the immense waste of time and energy involved in the formation and maintenance of subtle personal relations. They marry, of course, they produce children, they propagate the race; but, I would venture to say, they do not love, as Europeans have loved; they do not exploit the emotion, analyze and enjoy it, still less express it in manners, in gesture, in epigram, in verse. And hence the kind of shudder produced in a cultivated European by the treatment of emotion in American fiction. The authors are trying to express something they have never experienced, and to graft the European tradition on to a civilization which has none of the elements necessary to nourish and support it.

"From this brief analysis of the attitude of Americans towards life, the point with which I started will, I hope, have become clear, that it is idle to apply to them any of the tests which we apply to a European civilization. For they have rejected, whether they know it or not, our whole scheme of



values. What, then, is their own? What do they recognize as an end? This is an interesting point on which I have reflected much in the course of my travels. Sometimes I have thought it was wealth, sometimes power, sometimes activity. But a poem, or at least a production in meter, which I came across in the States, gave me a new idea upon the subject. On such a point I speak with great diffidence; but I am inclined to think that my author was right; that the real end which Americans set before themselves is Acceleration. To be always moving, and always moving faster, that they think is the beatific life; and with their happy detachment from philosophy and speculation, they are not troubled by the question, Whither? If they are asked by Europeans, as they sometimes are, what is the point of going so fast? their only feeling is one of genuine astonishment. Why, they reply, you go fast! And what more can be said? Hence, their contempt for the leisure so much valued by Europeans. Leisure they feel, to be a kind of standing still, the unpardonable sin. Hence, also, their aversion to play, to conversation, to everything that is not work. I once asked an American who had been describing to me the scheme of his laborious life, where it was that the fun came in? He replied, without hesitation and without regret, that it came in nowhere. How should it? It could only act as a brake; and a brake upon Acceleration is the last thing tolerable to the American genius.

"The American genius, I say: but after all, and this is the real point of my remarks, what America is Europe is becoming. We, who sit here, with the exception, of course, of Wilson, represent the Past, not the Future. Politicians, professors, lawyers, doctors, no matter what our calling, our judgments are determined by the old scale of values. Intellect, Beauty, Emotion, these are the things we count precious; to wealth and to progress we are indifferent, save as conducing to these. And thus, like the speakers who preceded me, we venture to criticize and doubt, where the modern man, American or European, simply and wholeheartedly ac-

cepts. For this it would be idle for us to blame ourselves, idle even to regret; we should simply and objectively note that we are out of court. All that we say may be true, but it is irrelevant. 'True,' says the man of the Future, 'we have no religion, literature, or art; we don't know whence we come, nor whither we go; but, what is more important, we don't care. What we do know is, that we are moving faster than any one ever moved before; and that there is every chance of our moving faster and faster. To inquire "whither" is the one thing that we recognize as blasphemous. The principle of the Universe is Acceleration, and we are its exponents; what is not accelerated will be extinguished; and if we cannot answer ultimate questions, that is the less to be regretted in that, a few centuries hence, there will be nobody left to ask them.'

"Such is the attitude which I believe to be that of the Future, both in the West and in the East. I do not pretend to sympathize with it; but my perception of it gives a peculiar piquancy to my own position. I rejoice that I was born at the end of an epoch; that I stand as it were at the summit, just before the plunge into the valley below; and looking back, survey and summarize in a glance the ages that are past. I rejoice that my friends are Socrates and Plato, Dante, Michelangelo, Goethe, instead of Mr. Carnegie and Mr. Pierpont Morgan. I rejoice that I belong to an effete country; and that I sit at table with almost the last representatives of the culture, the learning and the ideals of centuries of civilization. I prefer the tradition of the Past to that of the Future; I value it the more for its contrast with that which is to come; and I am the more at ease inasmuch as I feel myself divested of all responsibility towards generations whose ideals and standards I am unable to appreciate.

"All this shows, of course, merely that I am not one of the people so aptly described by Wilson as the 'new generation.' But I flatter myself that my intellectual apprehension is not

colored by the circumstances of my own case, and that I have given you a clear and objective picture of what it is that really constitutes progress. And with that proud consciousness in my mind, I resume my seat."

ALL MEANS AND NO END¹

BY ARNOLD BENNETT

The plain man on a plain day wakes up, slowly or quickly according to his temperament, and greets the day in a mental posture which might be thus expressed in words:

"Oh, Lord! Another day! What a grind!" . . .

The plain man has a lot to do before he may have his breakfast — and he must do it. The tyrannic routine begins instantly he is out of bed. To lave limbs, to shave the jaw, to select clothes and assume them — these things are naught. He must exercise his muscles — all his muscles equally and scientifically — with the aid of a text-book and of diagrams on a large card; which card he often hides if he is expecting visitors in his chamber, for he will not always confess to these exercises; he would have you believe that he alone, in a world of simpletons, is above the faddism of the hour; he is as ashamed of these exercises as of a good resolution, and when his wife happens to burst in on them he will pretend to be doing some common act, such as walking across the room or examining a mole in the small of his back. And yet he will not abandon them. They have an empire over him. To drop them would be craven, inefficient. The text-book asserts that they will form one of the pleasantest parts of the day, and that he will learn to look forward to them, but not with glee. He is relieved and proud when they are over for the day.

He would enjoy his breakfast, thanks to the strenuous imitation of diagrams, were it not that, in addition to being

¹ From *Married Life*. Reprinted by permission of the George H. Doran Company.

generally in a hurry, he is preoccupied. He is preoccupied by the sense of doom, by the sense that he has set out on the appointed path and dare not stray from it. The train or the tram-car or the automobile (same thing) is waiting for him, irrevocable, undeniable, inevitable. He wrenches himself away. He goes forth to his fate, as to the dentist. And just as he would enjoy his breakfast in the home, so he would enjoy the newspaper and cigarette in the vehicle, were it not for that ever-present sense of doom. The idea of business grips him. It matters not what the business is. Business is everything, and everything is business. He reaches his office — whatever his office is. He is in his office. He must plunge — he plunges. The day has genuinely begun now. The appointed path stretches straight in front of him, for five, six, seven, eight hours. . . .

Some men know that they are happy in the hours of business, but they are few. The majority are not, and the bulk of the majority do not even pretend to be. The whole attitude of the average plain man to business implies that business is a nuisance, scarcely mitigated. With what secret satisfaction he anticipates that visit to the barber's in the middle of the morning! With what gusto he hails the arrival of an unexpected interrupting friend! With what easement he decides that he may lawfully put off some task till the morrow! Let him hear a band or a fire-engine in the street, and he will go to the window with the eagerness of a child or of a girl-clerk. If he were working at golf all the bands of all the regiments of the Hohenzollern would not make him turn his head, nor the multitudinous blazing of fireproof skyscrapers. No! Let us be honest. Business constitutes the steepest, roughest league of the appointed path. Were it otherwise, business would not be universally regarded as a means to an end.

Moreover, when the plain man gets home again, does his wife's face say to him: "I know that your real life is now over for the day, and I regret for your sake that you have to

return here. I know that the powerful interest of your life is gone. But I am glad that you have had five, six, seven, or eight hours of passionate pleasure"? Not a bit! His wife's face says to him: "I commiserate with you on all that you have been through. It is a great shame that you should be compelled to toil thus painfully. But I will try to make it up to you. I will soothe you. I will humor you. Forget anxiety and fatigue in my smiles." She does not fetch his comfortable slippers for him, partly because, in this century, wives do not do such things, and partly because comfortable slippers are no longer worn. But she does the equivalent—whatever the equivalent may happen to be in that particular household. And he expects the commiseration and the solace in her face. He would be very hurt did he not find it there. . . .

To gain money was exhausting; to spend it is precisely as exhausting. He cannot quit the appointed path nor lift the doom. Dinner is finished ere he has begun to recover from the varied shock of home. Then his daughter may negligently throw him a few moments of charming cajolery. He may gossip in simple idleness with his wife. He may gambol like an infant with the dog. A yawn. The shadow of the next day is upon him. He must not stay up too late, lest the vigor demanded by the next day should be impaired. Besides, he does not want to stay up. Naught is quite interesting enough to keep him up. And bed, too, is part of the appointed, unescapable path. To bed he goes, carrying ten million preoccupations. And of his state of mind the kindest that can be said is that he is philosophic enough to hope for the best.

And after the night he wakes up, slowly or quickly according to his temperament, and greets the day with:

"Oh, Lord! Another day! What a grind!"

THE QUARRY SLAVE: THE PACE OF LIFE¹

BY SIMEON STRUNSKY

THE QUARRY SLAVE

The tired business man leaves his home in the country just in time to catch the next train. By ten o'clock, at the latest, he is in his office, having ridden up to the thirteenth floor in an express elevator and so gained a distinct advantage over his London competitors who are in the habit of walking up to their offices on the third floor. He finds his mail opened and sorted on his desk. He glances over the most important letters, puts aside those requiring immediate attention, and has his shoes shined. At eleven o'clock he calls up on the telephone and, in the course of fifteen minutes' conversation, transacts a great deal of business which has to be confirmed by letter. His father would merely have written the letter.

Ignoring the primary rule of health which forbids the mingling of work and recreation, he makes a business appointment for lunch, and between one o'clock and half-past three he puts through a deal on which his father would have spent at least half an hour during his busiest hours. Returning to his office he dictates several letters which he dictated the day before and into which a number of vital errors have been introduced in the course of transcription. This necessitates repeated reference to a card catalogue, an operation which takes some time because the young man in charge has been brought up on the phonetic system and experiences some difficulty in determining the proper place of the letter G

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in the alphabet. From 3:30 to 4:30 the business man is interviewed by an agent who demonstrates the merits of a new labor-saving letter file. Donning his overcoat hastily he runs to make an express which takes eight minutes to reach Grand Central Station, whereas the local trains sometimes take as much as eleven minutes.

Later, exhausted by his efforts of the day, he just manages to purchase two seats on the aisle from a speculator, and staggers to his chair at 8:30 as the curtain rises on the first act of "The Girl and the Eskimo."

THE PACE OF LIFE

(AS RECORDED BY THE FILM DRAMA AND TIMED BY A
DOLLAR WATCH)

From love at first sight to end of successful courtship,
2½ minutes.

Breakfast, 45 seconds.

Ascent of the Jungfrau, 5 minutes.

A riot, 1 minutes, 45 seconds.

A wedding, 1½ minutes.

A conflagration, 55 seconds.

A night of restless tossing on a bed of pain, 35 seconds.

From discovery of wife's faithlessness to attempt at suicide,
50 seconds.

Reconciliation between life-long enemies, 1 minute.

Trust monopolist converted to endow a hospital and re-organize business on a profit-sharing basis, 1½ minutes.

A piano recital, 30 seconds.

A battle in Mexico, 1½ minutes.

A major abdominal operation, 19 seconds.

Establishing identity of long-lost heir, 6 seconds.

Buy your hats at O'Grady's — they're different, 2 minutes.

Getting Central on the telephone, instantaneous.

Central gives the right connection, 2 seconds. (Incidentally it may be remarked that the film drama can never hope

to reproduce the most powerful comic device of the legitimate stage. This consists in saying to Central, "Yes, I want two-four-six-thr-r-r-e," the most notable advance in dramatic art since the invention of the inflated bladder.)

Restoration of lost memory and discovery of hiding-place of lost documents, 10 seconds.

Orator sways hostile audience, 15 seconds.

Detailed plan for robbing Metropolitan Museum formulated by six conspirators, 15 seconds.

Twenty years pass, 2 seconds.



THE NEW WORLD

III. BUILDING IN A NEW SETTING



THE NATIONS BUILD¹

BY JOHN RUSKIN

A nation cannot be affected by any vice, or weakness, without expressing it, legibly, and forever, either in bad art, or by want of art; and there is no national virtue, small or great, which is not manifestly expressed in all the art which circumstances enable the people possessing that virtue to produce. Take, for instance, your great English virtue of enduring and patient courage. You have at present in England only one art of any consequence — that is, iron-working. You know thoroughly well how to cast and hammer iron. Now, do you think, in those masses of lava which you build volcanic cones to melt, and which you forge at the mouths of Infernos you have created; do you think, on those iron plates, your courage and edurance are not written forever,—not merely with an iron pen, but on iron parchment? And take also your great English vice — European vice — vice of all the world — vice of all other worlds that roll or shine in heaven, bearing with them yet the atmosphere of hell — the vice of jealousy, which brings competition into your commerce, treachery into your councils, and dishonor into your wars — that vice which has rendered for you, and for your next neighboring nation, the daily occupations of existence no longer possible, but with the mail upon your breasts and the sword loose in its sheath; so that at last, you have realized for all the multitudes of the two great peoples who lead the so-called civilization of the earth,—you have realized for them all, I say, in person and in policy, what was once true only of the rough Border riders of your Cheviot hills —

¹ From *Traffc.*

“They carved at the meal
With gloves of steel,
And they drank the red wine through the helmet barr’d;”—

do you think that this national shame and dastardliness of heart are not written as legibly on every rivet of your iron armor as the strength of the right hands that forged it?

Friends, I know not whether this thing be the more ludicrous or the more melancholy. It is quite unspeakably both. Suppose, instead of being now sent for by you, I had been sent for by some private gentleman, living in a suburban house, with his garden separated only by a fruit wall from his next door neighbor's; and he had called me to consult with him on the furnishing of his drawing-room. I begin looking about me, and find the walls rather bare; I think such and such a paper might be desirable—perhaps a little fresco here and there on the ceiling—a damask curtain or so at the windows. “Ah,” says my employer, “damask curtains, indeed! That's all very fine, but you know I can't afford that kind of thing just now!” “Yet the world credits you with a splendid income!” “Ah, yes,” says my friend, “but do you know, at present I am obliged to spend it nearly all in steel-traps?” “Steel-traps! for whom?” “Why, for that fellow on the other side the wall, you know: we're very good friends, capital friends; but we are obliged to keep our traps set on both sides of the wall; we could not possibly keep on friendly terms without them, and our spring guns. The worst of it is, we are both clever fellows enough; and there's never a day passes that we don't find out a new trap, or a new gun-barrel, or something; we spend about fifteen millions a year each in our traps, take it altogether; and I don't see how we're to do with less.” A highly comic state of life for two private gentlemen! but for two nations, it seems to me, not wholly comic. Bedlam would be comic, perhaps, if there were only one madman in it; and your Christmas pantomime is comic, when there is only one clown in it; but when the whole world turns clown, and paints itself red with its own

heart's blood instead of vermilion, it is something else than comic, I think. . . . Believe me, without farther instance, I could show you, in all time, that every nation's vice, or virtue, was written in its art: the soldiery of early Greece; the sensuality of late Italy; the visionary religion of Tuscany; the splendid human energy of Venice. I have no time to do this to-night (I have done it elsewhere before now); but I proceed to apply the principle to ourselves in a more searching manner.

I notice that among all the new buildings which cover your once wild hills, churches and schools are mixed in due, that is to say, in large proportions, with your mills and mansions; and I notice also that the churches and schools are almost always Gothic, and the mansions and mills are never Gothic. May I ask the meaning of this; for, remember, it is peculiarly a modern phenomenon? When Gothic was invented, houses were Gothic as well as churches; and when the Italian style superseded the Gothic, churches were Italian as well as houses. If there is a Gothic spire to the cathedral of Antwerp, there is a Gothic belfry to the Hotel de Ville at Brussels; if Inigo Jones builds an Italian Whitehall, Sir Christopher Wren builds an Italian St. Paul's. But now you live under one school of architecture, and worship under another. What do you mean by doing this? Am I to understand that you are thinking of changing your architecture back to Gothic; and that you treat your churches experimentally, because it does not matter what mistakes you make in a church? Or am I to understand that you consider Gothic a preëminently sacred and beautiful mode of building, which you think, like the fine frankincense, should be mixed for the tabernacle only, and reserved for your religious services? For if this be the feeling, though it may seem at first as if it were graceful and reverent, you will find that, at the root of the matter, it signifies neither more nor less than that you have separated your religion from your life.

For consider what a wide significance this fact has; and

remember that it is not you only, but all the people of England, who are behaving thus just now.

You have all got into the habit of calling the church "the house of God." I have seen, over the doors of many churches, the legend actually carved, "*This* is the house of God, and this is the gate of heaven." Now, note where that legend comes from, and of what place it was first spoken. A boy leaves his father's house to go on a long journey on foot, to visit his uncle: he has to cross a wild hill-desert; just as if one of your own boys had to cross the wolds of Westmoreland, to visit an uncle at Carlisle. The second or third day your boy finds himself somewhere between Hawes and Brough, in the midst of the moors, at sunset. It is stony ground, and boggy; he cannot go one foot farther that night. Down he lies, to sleep, on Wharnside, where best he may, gathering a few of the stones together to put under his head;—so wild the place is, he cannot get anything but stones. And there, lying under the broad night, he has a dream; and he sees a ladder set up on the earth, and the top of it reaches to heaven, and the angels of God are ascending and descending upon it. And when he wakes out of his sleep, he says, "How dreadful is this place; surely, this is none other than the house of God, and this is the gate of heaven." This PLACE, observe; not this church; not this city; not this stone, even, which he puts up for a memorial—the piece of flint on which his head has lain. But this *place*; this windy slope of Wharnside; this moorland hollow, torrent-bitten, snow-blighted; this *any* place where God lets down the ladder. And how are you to know where that will be? or how are you to determine where it may be, but by being ready for it always? Do you know where the lightning is to fall next? You *do* know that, partly; you can guide the lightning; but you cannot guide the going forth of the Spirit, which is as that lightning when it shines from the east to the west.

But the perpetual and insolent warping of that strong verse to serve a merely ecclesiastical purpose, is only one of

the thousand instances in which we sink back into gross Judaism. We call our churches "temples." Now, you know perfectly well they are *not* temples. They have never had, never can have, anything whatever to do with temples. They are "synagogues"—"gathering places"—where you gather yourselves together as an assembly; and by not calling them so, you again miss the force of another text—"Thou, when thou prayest, shall not be as the hypocrites are; for they love to pray standing in the *churches*" (we should translate it), "that they may be seen of men. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father,"—which is, not in chancel nor in aisle, but "in secret."

Now, you feel, as I say this to you—I know you feel—as if I were trying to take away the honor of your churches. Not so; I am trying to prove to you the honor of your houses and your hills; not that the Church is not sacred—but that the whole Earth is. I would have you feel what *careless*, what constant, what infectious sin there is in all modes of thought, whereby, in calling your churches only "holy," you call your hearts and homes "profane"; and have separated yourselves from the heathen by casting all your household gods to the ground, instead of recognizing, in the places of their many and feeble Lares, the presence of your One and Mighty Lord and Lar. . . .

I hope, now, that there is no risk of your misunderstanding me when I come to the gist of what I want to say to-night;—when I repeat, that every great national architecture has been the result and exponent of a great national religion. You can't have bits of it here, bits there—you must have it everywhere or nowhere. It is not the monopoly of a clerical company—it is not the exponent of a theological dogma—it is not the hieroglyphic writing of an initiated priesthood; it is the manly language of a people inspired by *resolute* and *common* purpose, and rendering *resolute* and *common* fidelity to the legible laws of an undoubted God.

Now there have as yet been three distinct schools of European architecture. I say, European, because Asiatic and African architectures belong so entirely to other races and climates, that there is no question of them here; only, in passing, I will simply assure you that whatever is good or great in Egypt, and Syria, and India, is just good or great for the same reasons as the buildings on our side of the Bosphorus. We Europeans, then, have had three great religions: the Greek, which was the worship of the God of Wisdom and Power; the Mediæval, which was the worship of the God of Judgment and Consolation; the Renaissance, which was the worship of the God of Pride and Beauty: these three we have had — they are past,— and now, at last, we English have got a fourth religion, and a God of our own, about which I want to ask you. But I must explain these three old ones first.

I repeat, first, the Greeks essentially worshipped the God of Wisdom; so that whatever contended against their religion, — to the Jews a stumbling-block,— was, to the Greeks — *Foolishness*.

The first Greek idea of deity was that expressed in the word, of which we keep the remnant in our words “Di-urnal” and “Divine” — the god of *Day*, Jupiter the revealer. Athena is his daughter, but especially daughter of the Intellect, springing armed from the head. We are only with the help of recent investigation beginning to penetrate the depth of meaning couched under the Athenaic symbols: but I may note rapidly, that her *agis*, the mantle with the serpent fringes, in which she often, in the best statues, is represented as folding up her left hand, for better guard; and the Gorgon, on her shield, are both representative mainly of the chilling horror and sadness (turning men to stone, as it were), of the outmost and superficial spheres of knowledge — that knowledge which separates, in bitterness, hardness, and sorrow, the heart of the full grown man from the heart of the child. For out of imperfect knowledge spring terror, dissension, danger, and disdain; but from perfect knowledge, given by



THE GREEK ARCHITECTURE ROSE UNERRING, BRIGHT

(See page 205)



AN ARCHITECTURE OF MELANCHOLY AND ASPIRATION

(See page 205)

the full-revealed Athena, strength and peace, in sign of which she is crowned with the olive spray, and bears the resistless spear.

This, then, was the Greek conception of purest Deity; and every habit of life, and every form of his art developed themselves from the seeking this bright, serene, resistless wisdom; and setting himself, as a man, to do things evermore rightly and strongly, not with any ardent affection or ultimate hope; but with a resolute and continent energy of will, as knowing that for failure there was no consideration, and for sin there was no remission. And the Greek architecture rose unerring, bright, clearly defined, and self-contained.

Next followed in Europe the great Christian faith, which was essentially the religion of Comfort. Its great doctrine is the remission of sins; for which cause, it happens, too often, in certain phases of Christianity, that sin and sickness themselves are partly glorified, as if, the more you had to be healed of, the more divine was the healing. The practical result of this doctrine, in art, is a continual contemplation of sin and disease, and of imaginary states of purification from them; thus we have an architecture conceived in a mingled sentiment of melancholy and aspiration, partly severe, partly luxuriant, which will bend itself to every one of our needs, and every one of our fancies, and be strong or weak with us, as we are strong or weak ourselves. It is, of all architecture, the basest, when base people build it — of all, the noblest, when built by the noble.

And now note that both these religions — Greek and Mediæval — perished by falsehood in their own main purpose. The Greek religion of Wisdom perished in a false philosophy — “Oppositions of science, falsely so called.” The Mediæval religion of Consolation perished in false comfort; in remission of sins given lyingly. It was the selling of absolution that ended the Mediæval faith; and I can tell you more, it is the selling of absolution which, to the end of time, will mark false Christianity. Pure Christianity gives her remission of

sins only by *ending* them; but false Christianity gets her remission of sins by *compounding* for them. And there are many ways of compounding for them. We English have beautiful little quiet ways of buying absolution, whether in low Church or high, far more cunning than any of Tetzels trading.

Then, thirdly, there followed the religion of Pleasure, in which all Europe gave itself to luxury, ending in death. First, *bals musqués* in every saloon, and then guillotines in every square. And all these three worships issued in vast temple building. Your Greek worshipped Wisdom, and built you the Parthenon — the Virgin's temple. The Mediæval worshipped Consolation, and built you Virgin temples also — but to our Lady of Salvation. Then the Revivalist worshipped beauty, of a sort, and built you Versailles and the Vatican. Now, lastly, will you tell me what *we* worship, and what *we* build?

You know we are speaking always of the real, active, continual, national worship; that by which men act, while they live; not that which they talk of, when they die. Now, we have, indeed, a nominal religion, to which we pay tithes of property and sevenths of time; but we have also a practical and earnest religion, to which we devote nine-tenths of our property, and six-sevenths of our time. And we dispute a great deal about the nominal religion: but we are all unanimous about this practical one; of which I think you will admit that the ruling goddess may be best generally described as the "Goddess of Getting-on," or "Britannia of the Market." The Athenians had an "Athena Agoraia," or Athena of the Market; but she was a subordinate type of their goddess, while our Britannia Agoraia is the principal type of ours. And all your great architectural works are, of course, built to her. It is long since you built a great cathedral; and how you would laugh at me if I proposed building a cathedral on the top of these hills of yours, to make it an Acropolis! But your railroad mounds, vaster than the walls of Babylon; your



From the *National Geographic Magazine*.

YOUR RAILROAD STATIONS, VASTER THAN THE TEMPLE OF EPHEBUS

(See page 207)



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OF EPHEBUS**

(See page 207)

railroad stations, vaster than the temple of Ephesus, and innumerable; your chimneys, how much more mighty and costly than cathedral spires! your harbor piers; your warehouses; your exchanges! — all these are built to your great Goddess of “Getting-on”; and she has formed, and will continue to form, your architecture, as long as you worship her; and it is quite vain to ask me to tell you how to build to *her*; you know far better than I.

There might, indeed, on some theories, be a conceivably good architecture for Exchanges — that is to say, if there were any heroism in the fact or deed of exchange, which might be typically carved on the outside of your building. For, you know, all beautiful architecture must be adorned with sculpture or painting; and for sculpture or painting, you must have a subject. And hitherto it has been a received opinion among the nations of the world that the only right subjects for either, were *heroisms* of some sort. Even on his pots and his flagons, the Greek put a Hercules slaying lions, or an Apollo slaying serpents, or Bacchus slaying melancholy giants, and earth-born despondencies. On his temples, the Greek put contests of great warriors in founding states, or of gods with evil spirits. On his houses and temples alike, the Christian put carvings of angels conquering devils; or of hero-martyrs exchanging this world for another: subject inappropriate, I think, to our direction of exchange here. And the Master of Christians not only left His followers without any orders as to the sculpture of affairs of exchange on the outside of buildings, but gave some strong evidence of His dislike of affairs of exchange within them. And yet there might surely be a heroism in such affairs; and all commerce become a kind of selling of doves, not impious. The wonder has always been great to me, that heroism has never been supposed to be in anywise consistent with the practice of supplying people with food, or clothes; but rather with that of quartering one's self upon them for food, and stripping them of their clothes. Spoiling of armor is an heroic deed in all ages;

but the selling of clothes, old, or new, has never taken any color of magnanimity. Yet one does not see why feeding the hungry and clothing the naked should ever become base businesses, even when engaged in on a large scale. If one could contrive to attach the notion of conquest to them anyhow! so that, supposing there were anywhere an obstinate race, who refused to be comforted, one might take some pride in giving them compulsory comfort!¹ and, as it were, "*occupying* a country" with one's gifts, instead of one's armies? If one could only consider it as much a victory to get a barren field sown, as to get an eared field stripped; and contend who should build villages, instead of who should "carry" them! Are not all forms of heroism conceivable in doing these serviceable deeds? You doubt who is strongest? It might be ascertained by push of spade, as well as push of sword. Who is wisest? There are witty things to be thought of in planning other business than campaigns. Who is bravest? There are always the elements to fight with, stronger than men; and nearly as merciless.

The only absolutely and unapproachably heroic element in the soldier's work seems to be — that he is paid little for it — and regularly: while you traffickers, and exchangers, and others occupied in presumably benevolent business, like to be paid much for it — and by chance. I never can make out how it is that a *knight*-errant does not expect to be paid for his trouble, but a *pedlar*-errant always does; — that people are willing to take hard knocks for nothing, but never to sell ribbands cheap; that they are ready to go on fervent crusades, to recover the tomb of a buried God, but never on any travels to fulfil the orders of a living one; — that they will go anywhere barefoot to preach their faith, but must be well bribed to practice it, and are perfectly ready to give the Gospel gratis, but never the loaves and fishes.²

If you chose to take the matter up on any such soldierly

¹[Quite serious, all this, though it reads like jest.]

²[Please think over this paragraph, too briefly and antithetically put, but one of those which I am happiest in having written.]

principle; to do your commerce, and your feeding of nations, for fixed salaries; and to be as particular about giving people the best food, and the best cloth, as soldiers are about giving them the best gunpowder, I could carve something for you on your exchange worth looking at. But I can only at present suggest decorating its frieze with pendant purses; and making its pillars broad at the base, for the sticking of bills. And in the innermost chambers of it there might be a statue of Britannia of the Market, who may have, perhaps advisably, a partridge for her crest, typical at once of her courage in fighting for noble ideas and of her interest in game; and round its neck, the inscription, in golden letters, "*Perdix fovit quæ non peperit.*"¹ Then, for her spear, she might have a weaver's beam; and on her shield, instead of St. George's Cross, the Milanese boar, semi-fleeced, with the town of Gennesaret proper, in the field; and the legend, "*In the best market,*"² and her corslet, of leather folded over her heart in the shape of a purse, with thirty slits in it, for a piece of money to go in at, on each day of the month. And I doubt not but that people would come to see your exchange, and its goddess, with applause.

Nevertheless, I want to point out to you certain strange characters in this goddess of yours. She differs from the great Greek and Mediæval deities essentially in two things — first, as to the continuance of her presumed power; secondly, as to the extent of it.

1st, as to the Continuance.

The Greek Goddess of Wisdom gave continual increase of wisdom, as the Christian Spirit of Comfort (or Comforter) continual increase of comfort. There was no question, with these, of any limit or cessation of function. But with your Agora Goddess, that is just the most important question. Getting on — but where to? Gathering together — but how

¹ Jerem. 2 (best in Septuagint and Vulgate). "*As the partridge, fostering what she brought not forth, so he that getteth riches, not by right, shall leave them in the midst of his days, and at his end shall be a fool.*"

² [Meaning, fully, "*We have brought our pigs to it.*"]

much? Do you mean to gather always — never to spend? If so, I wish you joy of your goddess, for I am just as well off as you, without the trouble of worshipping her at all. But if you do not spend, somebody else will — somebody else must. And it is because of this (among many other such errors) that I have fearlessly declared your so-called science of Political Economy to be no science; because, namely, it has omitted the study of exactly the most important branch of the business — the study of *spending*. For spend you must, and as much as you make, ultimately. You gather corn:— will you bury England under a heap of grain; or will you, when you have gathered, finally eat? You gather gold:— will you make your houseroofs of it, or pave your streets with it? That is still one way of spending it. But if you keep it, that you may get more, I'll give you more; I'll give you all the gold you want — all you can imagine — if you can tell me what you'll do with it. You shall have thousands of gold pieces;— thousands of thousands — millions — mountains of gold: where will you keep them? Will you put an Olympus of silver upon a golden Pelion — make Ossa like a wart? Do you think the rain and dew would then come down to you, in the streams from such mountains, more blessedly than they will down the mountains which God has made for you, of moss and whinstone? But it is not gold that you want to gather! What is it? greenbacks? No; not those neither. What is it then — is it ciphers after a capital I? Cannot you practice writing ciphers, and write as many as you want! Write ciphers for an hour every morning, in a big book, and say every evening, I am worth all those noughts more than I was yesterday. Won't that do? Well, what in the name of Plutus is it you want? Not gold, not greenbacks, not ciphers after a capital I? You will have to answer, after all, "No; we want, somehow or other, money's *worth*." Well, what is that? Let your Goddess of Getting-on discover it, and let her learn to stay therein.

2d. But there is yet another question to be asked respecting this Goddess of Getting-on. The first was of the continuance of her power; the second is of its extent.

Pallas and the Madonna were supposed to be all the world's Pallas, and all the world's Madonna. They could teach all men, and they could comfort all men. But, look strictly into the nature of the power of your Goddess of Getting-on; and you will find she is the Goddess — not of everybody's getting-on — but only of somebody's getting on. This is a vital, or rather deathful, distinction. Examine it in your own ideal of the state of national life which this Goddess is to evoke and maintain. I asked you what it was, when I was last here; — you have never told me. Now, shall I try to tell you?

Your ideal of human life then is, I think, that it should be passed in a pleasant undulating world, with iron and coal everywhere underneath it. On each pleasant bank of this world is to be a beautiful mansion, with two wings; and stables, and coach-houses; a moderately-sized park; a large garden and hot-houses; and pleasant carriage drives through the shrubberies. In this mansion are to live the favored votaries of the Goddess; the English gentleman, with his gracious wife, and his beautiful family; he always able to have the boudoir and the jewels for the wife, and the beautiful ball dresses for the daughters, and hunters for the sons, and a shooting in the Highlands for himself. At the bottom of the bank, is to be the mill; not less than a quarter of a mile long, with one steam engine at each end, and two in the middle, and a chimney three hundred feet high. In this mill are to be in constant employment from eight hundred to a thousand workers, who never drink, never strike, always go to church on Sunday, and always express themselves in respectful language.

Is not that, broadly, and in the main features, the kind of thing you propose to yourselves? It is very pretty indeed,

seen from above; not at all so pretty, seen from below. For, observe, while to one family this deity is indeed the Goddess of Getting-on, to a thousand families she is the Goddess of *not* Getting-on. "Nay," you say, "they have all their chance." Yes, so has every one in a lottery, but there must always be the same number of blanks. "Ah! but in a lottery it is not skill and intelligence which take the lead, but blind chance." What then! do you think the old practice, that "they should take who have the power, and they should keep who can," is less iniquitous, when the power has become power of brains instead of fist? and that, though we may not take advantage of a child's or a woman's weakness, we may of a man's foolishness? "Nay, but finally, work must be done, and some one must be at the top, some one at the bottom." Granted, my friends. Work must always be, and captains of work must always be; and if you in the least remember the tone of any of my writings, you must know that they are thought unfit for this age, because they are always insisting on need of government, and speaking with scorn of liberty. But I beg you to observe that there is a wide difference between being captains or governors of work, and taking the profits of it. It does not follow, because you are general of an army, that you are to take all the treasure, or land, it wins; (if it fight for treasure or land); neither, because you are king of a nation, that you are to consume all the profits of the nation's work. Real kings, on the contrary, are known invariably by their doing quite the reverse of this,—by their taking the least possible quantity of the nation's work for themselves. There is no test of real kingship so infallible as that. Does the crowned creature live simply, bravely, unostentatiously? probably he *is* a King. Does he cover his body with jewels, and his table with delicacies? in all probability he is *not* a King. It is possible he may be, as Solomon was; but that is when the nation shares his splendor with him. Solomon made gold, not only to be in his own palace as stones, but to be in Jerusalem as stones. But, even so, for the most part, these splendid kingdoms ex-

pire in ruin, and only the true kinghoods live, which are of royal laborers governing loyal laborers; who, both leading rough lives, establish the true dynasties. Conclusively you will find that because you are king of a nation, it does not follow that you are to gather for yourself all the wealth of that nation; neither, because you are king of a small part of the nation, and lord over the means of its maintenance — over field, or mill, or mine,—are you to take all the produce of that piece of the foundation of national existence for yourself.

You will tell me I need not preach against these things, for I cannot mend them. No, good friends, I cannot; but you can, and you will; or something else can and will. Even good things have no abiding power — and shall these evil things persist in victorious evil? All history shows, on the contrary, that to be the exact thing they never can do. Change *must* come; but it is ours to determine whether change of growth, or change of death. Shall the Parthenon be in ruins on its rock, and Bolton priory in its meadow, but these mills of yours be the consummation of the buildings of the earth, and their wheels be as the wheels of eternity? Think you that “men may come, and men may go,” but — mills — go on for ever? Not so; out of these, better or worse shall come; and it is for you to choose which.

I know that none of this wrong is done with deliberate purpose. I know, on the contrary, that you wish your workmen well; that you do much for them, and that you desire to do more for them, if you saw your way to such benevolence safely. I know that even all this wrong and misery are brought about by a warped sense of duty, each of you striving to do his best; but, unhappily, not knowing for whom this best should be done. And all our hearts have been betrayed by the plausible impiety of the modern economist, telling us that, “To do the best for ourselves, is finally to do the best for others.” Friends, our great Master said not so; and most absolutely we shall find this world is not made so. Indeed, to do the best

for others, is finally to do the best for ourselves; but it will not do to have our eyes fixed on that issue. The Pagans had got beyond that. . . . If you can fix some conception of a true human state of life to be striven for — life, good for all men, as for yourselves; if you can determine some honest and simple order of existence; following those trodden ways of wisdom, which are pleasantness, and seeking her quiet and withdrawn paths, which are peace; — then, and so sanctifying wealth into “commonwealth,” all your art, your literature, your daily labors, your domestic affection, and citizen’s duty, will join and increase into one magnificent harmony. You will know then how to build, well enough; you will build with stone well, but with flesh better; temples not made with hands, but riveted of hearts; and that kind of marble, crimson-veined, is indeed eternal.

DYNAMOS AND POWER-HOUSES¹

BY H. G. WELLS

The real interest of Niagara for me, was not in the water-fall but in the human accumulations about it. They stood for the future, threats and promises, and the water-fall was just a vast reiteration of falling water. The note of growth in human accomplishment rose clear and triumphant above the elemental thunder.

For the most part these accumulations of human effort about Niagara are extremely defiling and ugly. Nothing — not even the hotel signs and advertisement boards — could be more offensive to the eye and mind than the Schoellkopf Company's untidy confusion of sheds and buildings on the American side, wastefully squirting out long, tailrace cascades below the bridge, and nothing more disgusting than the sewer-pipes and gas-work ooze that the town of Niagara Falls contributes to the scenery. But, after all, these represent only the first slovenly onslaught of mankind's expansion, the pioneers' camp of the human-growth process that already changes its quality and manner. There are finer things than these outrages to be found.

The dynamos and turbines of the Niagara Falls Power Company, for example, impressed me far more profoundly than the Cave of the Winds; are, indeed, to my mind, greater and more beautiful than that accidental eddying of air beside a downpour. They are well made visible, thought translated into easy and commanding things. They are clean, noiseless, and starkly powerful. All the clatter and tumult of the early

¹ From *The Future in America*. Reprinted by permission of Harper and Brothers.

age of machinery is past and gone here; there is no smoke, no coal grit, no dirt at all. The wheel-pit into which one descends has an almost cloistered quiet about its softly humming turbines. These are altogether noble masses of machinery, huge black slumbering monsters, great sleeping tops that engender irresistible forces in their sleep. They sprang, armed like Minerva, from serene and speculative, foreseeing and endeavoring brains. First was the word and then these powers. A man goes to and fro quietly in the long, clean hall of the dynamos. There is no clangor, no racket. Yet the outer rim of the big generators is spinning at the pace of a hundred thousand miles an hour; the dazzling clean switchboard, with its little handles and levers, is the seat of empire over more power than the strength of a million disciplined, unquestioning men. All these great things are as silent, as wonderfully made, as the heart in a living body, and stouter and stronger than that. . . .

When I thought that these two huge wheel-pits of this company are themselves but a little intimation of what can be done in this way, what will be done in this way, my imagination towered above me. I fell into a day-dream of the coming power of men, and how that power may be used by them. . . .

For surely the greatness of life is still to come, it is not in such accidents as mountains or the sea.¹ I have seen the splendor of the mountains, sunrise and sunset among them, and the waste immensity of sky and sea. I am not blind because I can see beyond these glories. To me no other thing is credible than that all the natural beauty in the world is only so much material for the imagination and the mind, so many hints and suggestions for art and creation. Whatever is, is but the lure and symbol towards what can be willed and done. Man lives to make — in the end he must make, for there will be nothing else left for him to do.

¹ Cf. Therefore it is that all the power of nature depends on subjection to the human soul. Man is the sun of the world; more than the real sun. The fire of his wonderful heart is the only light and heat worth gauge or measure. Where he is, are the tropics; where he is not, the ice-world.—Ruskin.

And the world he will make — after a thousand years or so!

I, at least, can forgive the loss of all the accidental, unmeaning beauty that is going for the sake of the beauty of fine order and intention that will come. I believe — passionately, as a doubting lover believes in his mistress — in the future of mankind. And so to me it seems altogether well that all the froth and hurry of Niagara at last, all of it, dying into hungry canals of intake, should rise again in light and power, in ordered and equipped and proud and beautiful humanity, in cities and palaces and the emancipated souls and hearts of men. . . .

I turned back to look at the power-house as I walked towards the Falls, and halted and stared. Its architecture brought me out of my day-dream to the quality of contemporary things again. It's a well-intentioned building enough, extraordinarily well intentioned, and regardless of expense. It's in granite and by Stanford White, and yet — It hasn't caught the note. There's a touch of respectability in it, more than a hint of the box of bricks. Odd, but I'd almost as soon have had one of the Schoellkopf sheds.

A community that can produce such things as those turbines and dynamos, and then cover them over with this dull exterior, is capable, one realizes, of feats of bathos. One feels that all the power that throbs in the copper cables below may end at last in turning Great Wheels for excursionists, stamping out aluminum "fancy" ware, and illuminating night advertisements for drug shops and music halls. I had an afternoon of busy doubts. . . .

BRICK AND MORTAR: WANDERLUST¹

BY SIMEON STRUNSKY

BRICK AND MORTAR

It is a pleasure to put before my readers the first completely unauthorized interview with Professor Henri Bergson on the spiritual significance of American architecture. We were speaking of Mr. Guy Lowell's original design for New York's new County Court house.

M. Bergson smiled pragmatically.

"A round court house, you say? Suggestive of the Colosseum, with a touch of the Tower of Babel, and the merest *souppçon* of Barnum and Bailey? Come then, why not? To me it is eminently just that your architecture should typify the different racial strains that have entered into the making of the American people. When one observes in the façade of your magnificent public buildings the characteristic marks of the Chinese, the Red Indian, the Turco-Tartar, the Provençal, the Lombard Renaissance, the Eskimo, and the Late Patagonian, one catches for the first time the full meaning of your so complex civilization."

The distinguished philosopher turned in his seat, struck a match on a marble bust of Immanuel Kant just behind him, and lit his cigar. He gazed thoughtfully out of the window. Before him stretched the enchanting panorama of Paris so familiar to American eyes — Nôtre Dame, the Gare de St. Lazare, the Bois de Boulogne, the Eiffel Tower, the cypresses of Père Lachaise, the tomb of Napoleon, and the offices of the American Express Company.

¹ Reprinted by permission of the author and of Dodd, Mead and Company.

"Yes," he said, "one envies the advantages of your multi-millionaires. The kings and princes of former times, when they built themselves a home, had to be content with a single school of architecture. Your rich men on Fifth Avenue may have two styles, three, four — what say I? — a dozen! And on their country estates, where there is a garage, a conservatory, stables, kennels, the opportunities are unlimited."

"But we have pretty well exhausted all the known styles," I said. "What about the future?"

"Have no fear," he replied. "The archæologists are continually digging up new monuments of primitive architecture. By the time you need a new City Hall excavations will be very far advanced in Peru and Ceylon."

"The one secret of great architecture," M. Bergson went on, "is that it shall contain a soul, that it shall be the expression of an idea. A splendid courage accompanied by a high degree of disorder is what I regard as the American Idea. Hence the perfect propriety of a fifty-story Venetian tower overlooking a Byzantine temple devoted to the Presbyterian form of worship. Too many of my countrymen are tempted to scoff at your skyscrapers. But I maintain that a skyscraper perfectly expresses the spirit of a people which has created Pittsburg, the Panama Canal, and Mr. Hammerstein's chain of opera houses. Take your loftiest structures in New York and think what they stand for."

I thought in accordance with instructions, and recognized that the three tallest structures in New York symbolized, respectively, the triumph of the five and ten cent store, the sewing machine, and industrial insurance at ten cents a week.

"In your skyscrapers," he went on, "there speaks out the soul of American idealism."

I recalled what a drug the skyscrapers are on the real estate market, how they yield an average of two per cent. on the cost, and I decided that our tall buildings are indeed the expression of uncompromising idealism. As an investment there was little to be said for them.

"I repeat," said M. Bergson, "your skyscrapers stand for an idea, but they also express beauty. Not only do they reveal the restless energy of a people which waits five minutes to take the elevator from the tenth floor to the twelfth, but they also embody the most modern conception of fine taste. I think of them as displaying the perfection of the hobble-skirt in architecture — tall, slim, expensive, and never failing to catch the eye."

We were interrupted by a trim-looking maid who brought in a telegram. My host tore open the envelope, glanced at the message, and handed it to me with a smile. It was from a Chicago vaudeville manager who offered M. Bergson five thousand dollars a week for a series of twenty-minute talks on the influence of Creative Evolution on the Cubist movement to be illustrated with motion pictures. I handed the telegram to M. Bergson, who dropped it into the waste basket.

"People," he said, "have fallen into the habit of asserting that beauty in architecture is not to be separated from utility. To be beautiful a building must at once reveal the use to which it is devoted. But this need not mean that a certain architectural type must be devoted to a certain purpose. The essential thing is uniformity. The same form should be devoted to the same purpose. Then there would be no trouble in learning the peculiar architectural language of a city. When I was in New York I experienced no difficulty whatsoever. When I saw a Corinthian temple I knew it was a church. When I saw a Roman basilica I knew it was a bank. When I saw a Renaissance palace I knew it was a public bath house. When I saw an Assyrian palace I knew there was a cabaret tea inside. When I saw a barracks I knew it was a college laboratory. When I saw a fortress I knew it was an aquarium. The soul of the city spoke out very clearly to me."

He thought for a moment.

"But yes," he said. "When I think of New York and its

architecture I am more than ever convinced that there is no such a thing as predestination, that your American architect is emphatically a free agent."

"This seems so very true," I murmured.

"Recently," he went on, "when I was the guest of your most hospitable countrymen there was a sharp controversy regarding the appropriateness of the architect's design for a memorial to be erected to your immortal Lincoln in the national capital. There were critics who professed to be shocked by the incongruity of placing a statue of Lincoln, the frontiersman, the circuit-rider of your raw Middle West, the teller of most amusing anecdotes, amusing, but — somewhat Gothic, shall I say? — putting a statue of this typical American inside a temple of pure Grecian design. Such critics, in my opinion, were in error. They made the same mistake of concentrating on the specific use, instead of searching after the broad meaning. Lincoln was an American. His monument should be American in spirit. And I contend that it is the American spirit to put a statesman in frock coat and trousers inside a Greek temple. For that matter, what structural form is there which one might call typical of your country, outside of your skyscrapers?"

"There is the log cabin," I said, "but that would hardly bear reproduction in marble. And there is the baseball stadium, but somehow that sounds rather inappropriate."

"So I should earnestly advise you," continued M. Bergson, "not to waste time in studying what your architectural types ought to be, but to build as the fancy seizes you. In the course of time the right fancy may seize you. If anything, avoid striving for perfection. Continue to mix your styles. It is not essential to cling to the original plans once you have started. Change your plans as you go along. Avoid the spick and span. If your foundations begin to sag a little before the roof is completed, so much the better. If the right wing of your building is out of line with the left wing, let it

go at that. If your interior staircases blind the windows, if your halls run into a *cul-de-sac*, instead of leading somewhere, let them."

"But that is precisely the way we build our State Capitols," I said.

"Then you are to be congratulated on having solved the problem of a national style," said M. Bergson.

WANDERLUST

April sunlight on the river and the liners putting out to sea. Paris! Florence! the Alps! the Mediterranean! I turned away and let my thoughts run back to the time when Emmeline and I were in the habit of making, once a year, the trip to Prospect Park South.

The Subway has brought this delightful region within the radius of ordinary tourist travel, though I am told that the element of adventure has not been completely eliminated, owing to the necessity of transferring at Atlantic Avenue, where it is still the custom of the traffic policemen to direct passengers to the wrong car. At the time of which I am speaking, Prospect Park South lay off the beaten track, but the difficulties of the venture were atoned for by the delight of finding one's self, at the journey's end, in a world of new impressions, a world untouched by the rush and clamor of our own days, and steeped in the color and poetry which Cook's, cotton goods, and the cinematograph have been wiping out in Europe and the Near East.

There were no Baedekers then for travelers to Prospect Park South. To-day I presume guide-books and maps may be purchased at the Manhattan end of the Brooklyn Bridge if people still go by that route. We did without guide-books or guides, because the inhabitants of Prospect Park South were a kindly folk and as a rule would wait for visitors at the trolley stops, with an umbrella. When this did not happen, we asked our way from passers-by. These were always strangers

who had lost their way. The inhabitants were either peacefully at home or waiting at the trolley stops. For that matter an inhabitant, when encountered by rare chance, was not really of assistance. A resident always referred to streets and avenues by the names they bore when he first moved in; and inasmuch as the streets in Prospect Park South are renamed every year and the street numbers altered at the same time, the settlers, who would find their own homes by intuition, were worse than useless as guides. On the other hand, to meet a stranger who was lost was always a help. It was a peculiarity of strangers who were lost in Prospect Park South that they would always be passing the street you were looking for, while you in turn had just turned in from the street they were looking for, so that an exchange of information was always mutually profitable.

The following hints for travelers to Prospect Park South are based upon our experiences of some years ago. Those who go by the Interborough tube will probably find that changed conditions have rendered many of these rules obsolete. But for those who go by way of Brooklyn Bridge they may still be of some value. . . .

The choice of route is important. Those who, like us, live in upper Manhattan may lay their plans (excluding the Subway) either for the Ninth Avenue L or the Sixth Avenue L. As far south as Fifty-third Street the two lines coincide. Below Fifty-third Street the question of route should be determined by one's personal preferences in the matter of scenery; though not entirely. Veteran travelers assure me that there is also a difference in comfort. The curves are sharper on Sixth Avenue, but there are more flat wheels on the Ninth Avenue line. According as the tourist is susceptible to lateral or vertical disturbances he will make his choice. The front and rear cars are to be recommended above all others because a seat may always be obtained. I recognize, however, that if the traveler has long been a resident of New York he will force his way into the middle cars. Then, hanging from

a strap, he may curse the company and be in turn cursed by the quick-tempered gentleman upon whose feet he is standing. . . .

With these few general considerations in mind, we may proceed to give a rapid sketch of the route the tourist traverses. As we have said, down to Fifty-third Street the passenger on the Sixth Avenue and on the Ninth Avenue will pass through the same landscape. As the train makes the magnificent curve through One Hundred and Tenth Street he will have before him on the right the towering mass of the Cathedral of St. John, which a kindly neighbor will tell him is Columbia University, and on the left the lovely, wooded heights of Central Park, their base skirted by a low line of garages and French dyeing establishments. At Ninety-eighth Street, on the right, is a water tower of red brick, which probably has the distinction of being the tallest water tower on Ninety-eighth Street. At Seventy-seventh Street to the left is the Museum of Natural History, which the same kindly informant to whom we have referred will describe as the Metropolitan Museum of Art. On every cross street to the right one may catch a glimpse of the beautiful Riverside Drive with the smoke from the New York Central's freight engines rising above the trees.

At Fifty-third Street the Sixth Avenue trains diverge to the left for a short distance and then, turning south once more, carry the traveler through a region heavily overgrown with skeleton advertising signs of woman's apparel and table waters. If the Ninth Avenue route is selected the vista is one of tenement houses and factories. At Thirty-third Street is the new Pennsylvania Station, the cost of which the same kindly neighbor will exaggerate by several hundred millions of dollars.

Ten blocks further down are the buildings of the General Theological Seminary, so beautiful in line and color that no resident of New York ever alludes to them. A few minutes further down the train rounds a curve and the traveler, if he

goes in the early morning, as every visitor to Prospect Park South must, catches a glimpse of the fairy land of steeples and battlements of lower New York, a Camelot wreathed with wisps of steam. For the lover of scenery the Ninth Avenue is to be unhesitatingly recommended, whereas the Sixth Avenue route will give pleasure to the citizen who takes pride in the development of our garment industries.

I have no space to describe the interesting views to be had while crossing Brooklyn Bridge. I can only mention the harbor with the sunlight upon it, a spectacle of loveliness for which New York will be forgiven much. Straight under the span of the bridge is the pier from which Colonel Roosevelt set sail for South America. On the left, close to the edge of the river, is the beetling mass of sugar refineries famous the world over as the scene of an epoch-making experiment in modifying the law of gravitation, when the sugar company succeeded in weighing in three thousand pounds of sugar to the ton and paying duty on the smaller amount to the United States Government.

Of the trip through Brooklyn to Prospect Park South I will not attempt to give any description. For that matter I will not pretend that on any of our journeys I have carried away a definite idea of Brooklyn. For that a lifetime is necessary.

CARGOES ¹

BY JOHN MASEFIELD

Quinquireme of Nineveh from distant Ophir,
Rowing home to haven in sunny Palestine,
With a cargo of ivory,
And apes and peacocks,
Sandalwood, cedarwood, and sweet white wine.

Stately Spanish galleon coming from the Isthmus,
Dipping through the Tropics by the palm-green shores,
With a cargo of diamonds,
Emeralds, amethysts,
Topazes, and cinnamon, and gold moidores.

Dirty British coaster with a salt-caked smoke stack,
Butting through the Channel in the mad March days,
With a cargo of Tyne coal,
Road-rails, pig-lead,
Firewood, iron-ware, and cheap tin trays.

¹ Reprinted by permission of the Macmillan Company.

THE LAND OF HOMER¹

BY JOHN RUSKIN

The Greeks lived in the midst of the most beautiful nature, and were as familiar with blue sea, clear air, and sweet outlines of mountain, as we are with brick walls, black smoke, and level fields. This perfect familiarity rendered all such scenes of natural beauty unexciting, if not indifferent to them, by lulling and overwearying the imagination as far as it was concerned with such things; but there was another kind of beauty which they found it required effort to obtain, and which, when thoroughly obtained, seemed more glorious than any of this wild loveliness — the beauty of the human countenance and form. This, they perceived, could only be reached by continual exercise of virtue; and it was in Heaven's sight, and theirs, all the more beautiful because it needed this self-denial to obtain it. So they set themselves to reach this, and having gained it, gave it their principal thoughts, and set it off with beautiful dress as best they might. But making this their object, they were obliged to pass their lives in simple exercise and disciplined employments. Living wholesomely, giving themselves no fever fits, either by fasting or over-eating, constantly in the open air, and full of animal spirit and physical power, they became incapable of every morbid condition of mental emotion. Unhappy love, disappointed ambition, spiritual despondency, or any other disturbing sensation, had little power over the well-braced nerves, and healthy flow of the blood; and what bitterness might yet fasten on them was soon boxed or raced out of a boy, and spun

¹ From *Modern Painters*, Volume III.

or woven out of a girl, or danced out of both. They had indeed their sorrows, true and deep, but still, more like children's sorrows than ours, whether bursting into open cry of pain, or hid with shuddering under the veil, still passing over the soul as clouds do over heaven, not sullyng it, not mingling with it; — darkening it perhaps long or utterly, but still not becoming one with it, and for the most part passing away in dashing rain of tears, and leaving the man unchanged; in no-wise affecting, as our sorrow does, the whole tone of his thought and imagination thenceforward.

How far our melancholy may be deeper and wider than theirs, in its roots and view, and therefore nobler, we shall consider presently; but at all events, they had the advantage of us in being entirely free from all those dim and feverish sensations which result from unhealthy state of the body. I believe that a large amount of the dreamy and sentimental sadness, tendency to reverie, and general patheticalness of modern life results merely from derangement of stomach; holding to the Greek life the same relation that the feverish night of an adult does to a child's sleep.

Farther. The human beauty, which, whether in its bodily being or in imagined divinity, had become, for the reasons we have seen, the principal object of culture and sympathy to these Greeks, was, in its perfection, eminently orderly, symmetrical, and tender. Hence, contemplating it constantly in this state, they could not but feel a proportionate fear of all that was disorderly, unbalanced, and rugged. Having trained their stoutest soldiers into a strength so delicate and lovely, that their white flesh, with their blood upon it, should look like ivory stained with purple;¹ and having always around them, in the motion and majesty of this beauty, enough for the full employment of their imagination, they shrank with dread or hatred from all the ruggedness of lower nature,— from the wrinkled forest bark, the jagged hill-crest, and irregular, inorganic storm of sky; looking to these for the most part as

¹ *Iliad*, iv, 141.

adverse powers, and taking pleasure only in such portions of the lower world as were at once conducive to the rest and health of the human frame, and in harmony with the laws of its gentler beauty.

Thus, as far as I recollect, without a single exception, every Homeric landscape, intended to be beautiful, is composed of a fountain, a meadow, and a shady grove. This ideal is very interestingly marked, as intended for a perfect one, in the fifth book of the *Odyssey*; when Mercury himself stops for a moment, though on a message, to look at a landscape "which even an immortal might be gladdened to behold." This landscape consists of a cave covered with a running vine, all blooming into grapes, and surrounded by a grove of alder, poplar, and sweet-smelling cypress. Four fountains of white (foaming) water, springing *in succession* (mark the orderliness), and close to one another, flow away in different directions, through a meadow full of violets and parsley (parsley, to mark its moisture, being elsewhere called "marsh-nourished," and associated with the lotus¹); the air is perfumed not only by these violets and by the sweet cypress, but by Calypso's fire of finely chopped cedar wood, which sends a smoke, as of incense, through the island; Calypso herself is singing; and finally, upon the trees are resting, or roosting, owls, hawks, and "long-tongued sea-crows." Whether these last are considered as a part of the ideal landscape, as marine singing-birds, I know not; but the approval of Mercury appears to be elicited chiefly by the fountains and violet meadow.

Now the notable thing in this description [is] the evident subservience of the whole landscape to human comfort, to the foot, the taste, or the smell. . . .

If we glance through the references to pleasant landscape which occur in other parts of the *Odyssey*, we shall always be struck by this quiet subjection of their every feature to human service, and by the excessive similarity in the scenes. Perhaps the spot intended, after this, to be most perfect, may

¹ *Iliad*, ii, 776.

be the garden of Alcinous, where the principal ideas are, still more definitely, order, symmetry, and fruitfulness; the beds being duly ranged between rows of vines, which, as well as the pear, apple, and fig-trees, bear fruit continually, some grapes being yet sour, while others are getting black; there are plenty of "*orderly* square beds of herbs," chiefly leeks, and two fountains, one running through the garden, and one under the pavement of the palace to a reservoir for the citizens. Ulysses, pausing to contemplate this scene, is described nearly in the same terms as Mercury pausing to contemplate the wilder meadow; and it is interesting to observe, that, in spite of all Homer's love of symmetry, the god's admiration is excited by the free fountains, wild violets, and wandering vine; but the mortal's, by the vines in rows, the leeks in beds, and the fountains in pipes.

Ulysses has, however, one touching reason for loving vines in rows. His father had given him fifty rows for himself, when he was a boy, with corn between them (just as it now grows in Italy). Proving his identity afterwards to his father, whom he finds at work in his garden, "with thick gloves on, to keep his hands from the thorns," he reminds him of these fifty rows of vines, and of the "thirteen pear-trees and ten apple-trees" which he had given him; and Laertes faints upon his neck.

If Ulysses had not been so much of a gardener, it might have been received as a sign of considerable feeling for landscape beauty, that, intending to pay the very highest possible compliment to the Princess Nausicaa, (and having indeed, the moment before, gravely asked her whether she was a goddess or not), he says that he feels, at seeing her, exactly as he did when he saw the young palm-trees growing at Apollo's shrine at Delos. But I think the taste for trim hedges and upright trunks has its usual influence over him here also, and that he merely means to tell the princess that she is delightfully tall and straight.

The princess is, however, pleased by his address, and tells

him to wait outside the town, till she can speak to her father about him. The spot to which she directs him is another ideal piece of landscape, composed of a "beautiful grove of aspen poplars, a fountain, and a meadow," near the road-side; in fact, as nearly as possible such a scene as meets the eye of the traveler every instant on the much-despised lines of road through lowland France; for instance, on the railway between Arras and Amiens;—scenes, to my mind, quite exquisite in the various grouping and grace of their innumerable poplar avenues, casting sweet, tremulous shadows over their level meadows and labyrinthine streams. We know that the princess means aspen poplars, because soon afterwards we find her fifty maid-servants at the palace, all spinning, and in perpetual motion, compared to the "leaves of the tall poplar"; and it is with exquisite feeling that it is made afterwards¹ the chief tree in the groves of Proserpine; its light and quivering leafage having exactly the melancholy expression of fragility, faintness, and inconstancy which the ancients attributed to the disembodied spirit. The likeness to the poplars by the streams of Amiens is more marked still in the *Iliad*, where the young Simois, struck by Ajax, falls to the earth "like an aspen that has grown in an irrigated meadow, smooth-trunked, the soft shoots springing from its top, which some coach-making man has cut down with his keen iron, that he may fit a wheel of it to a fair chariot, and it lies parching by the side of the stream." It is sufficiently notable that Homer, living in mountainous and rocky countries, dwells thus delightedly on all the *flat* bits; and so I think invariably the inhabitants of mountain countries do, but the inhabitants of the plains do not, in any similar way, dwell delightedly on mountains. The Dutch painters are perfectly contented with their flat fields and pollards: Rubens, though he had seen the Alps, usually composes his landscapes of a hayfield or two, plenty of pollards and willows, a distant spire, a Dutch house with a moat about it, a windmill, and a ditch. The Flemish sacred paint-

¹ *Odyssey*, x. 510.

ers are the only ones who introduce mountains in the distance, as we shall see presently; but rather in a formal way than with any appearance of enjoyment. So Shakspeare never speaks of mountains with the slightest joy, but only of lowland flowers, flat fields, and Warwickshire streams. And if we talk to the mountaineer, he will usually characterize his own country to us as a "pays affreux," or in some equivalent, perhaps even more violent, German term: but the lowland peasant does not think his country frightful; he either will have no ideas beyond it, or about it; or will think it a very perfect country, and be apt to regard any deviation from its general principle of flatness with extreme disfavor; as the Lincolnshire farmer in *Alton Locke*: "I'll shaw 'ee some'at like a field o' beans, I wool — non o' this here darned ups and downs o' hills, to shake a body's victuals out of his inwards — all so vlat as a barn's vloor, for vorty mile on end — there's the country to live in!"

I do not say whether this be altogether right (though certainly not wholly wrong), but it seems to me that there must be in the simple freshness and fruitfulness of level land, in its pale upright trees, and gentle lapse of silent streams, enough for the satisfaction of the human mind in general; and I so far agree with Homer, that, if I had to educate an artist to the full perception of the meaning of the word "gracefulness" in landscape, I should send him neither to Italy nor to Greece, but simply to those poplar groves between Arras and Amiens.

. . . In all this I cannot too strongly mark the utter absence of any trace of the feeling for what we call the picturesque, and the constant dwelling of the writer's mind on what was available, pleasant, or useful; his ideas respecting all landscape being not uncharacteristically summed, finally, by Pallas herself; when, meeting Ulysses, who after his long wandering does not recognize his own country, and meaning to describe it as politely and soothingly as possible, she says: — "This Ithaca of ours is, indeed, a rough country enough, and

not good for driving in; but, still things might be worse; it has plenty of corn, and good wine, and *always rain*, and soft nourishing dew; and it has good feeding for goats and oxen, and all manner of wood, and springs fit to drink at all the year round." . . .

We think of the Greeks as poetical, ideal, imaginative, in the way that a modern poet or novelist is; supposing that their thoughts about their mythology and world were as visionary and artificial as ours are: but I think the passages I have quoted show that it was not so, although it may be difficult for us to apprehend the strange minglings in them of the elements of faith, which, in our days, have been blended with other parts of human nature in a totally different guise. Perhaps the Greek mind may be best imagined by taking, as its ground-work, that of a good, conscientious, but illiterate, Scotch Presbyterian Border farmer of a century or two back, having perfect faith in the bodily appearances of Satan and his imps; and in all kelpies, brownies, and fairies. Substitute for the indignant terrors in this man's mind, a general persuasion of the *Divinity*, more or less beneficent, yet faultful, of all these beings, that is to say, take away his belief in the demoniacal malignity of the fallen spiritual world, and lower, in the same degree, his conceptions of the angelical, retaining for him the same firm faith in both; keep his ideas about flowers and beautiful scenery much as they are,—his delight in regular ploughed land and meadows, and a neat garden (only with rows of gooseberry bushes instead of vines), being, in all probability, about accurately representative of the feelings of Ulysses; then, let the military spirit that is in him, glowing against the Border forager, or the foe of old Flodden and Chevy-Chase, be made more principal, with a higher sense of nobleness in soldiership, not as a careless excitement, but a knightly duty; and increased by high cultivation of every personal quality, not of mere shaggy strength, but graceful strength, aided by a softer climate, and educated in all proper harmony of sight and sound; finally, instead of

an informed Christian, suppose him to have only the patriarchal Jewish knowledge of the Deity, and even this obscured by tradition, but still thoroughly solemn and faithful, requiring his continual service as a priest of burnt sacrifice and meat offering; and I think we shall get a pretty close approximation to the vital being of a true old Greek, some slight difference still existing in a feeling which the Scotch farmer would have of a pleasantness in blue hills and running streams, wholly wanting in the Greek mind; and perhaps also some difference of views on the subjects of truth and honesty. But the main points, the easy, athletic, strongly logical and argumentative, yet fanciful and credulous, characters of mind, would be very similar in both; and the most serious change in the substance of the stuff among the modifications above suggested as necessary to turn the Scot into the Greek, is that of softer climate and surrounding luxury, inducing the practice of various forms of polished art,—the more polished, because the practical and realistic tendency of the Hellenic mind (if my interpretation of it be right) would quite prevent it from taking pleasure in any irregularities of form, or imitations of the weeds and wildnesses of that mountain nature with which it thought itself born to contend. In its utmost refinement of work, it sought eminently for orderliness; carried the principle of the leeks in squares, and fountains in pipes, perfectly out in its streets and temples; formalized whatever decoration it put into its minor architectural mouldings, and reserved its whole heart and power to represent the action of living men, or gods, though not unconscious, meanwhile, of

“The simple, the sincere delight;
The habitual scene of hill and dale;
The rural herds, the vernal gale;
The tangled vetches’ purple bloom;
The fragrance of the bean’s perfume,—
Theirs, theirs alone, who cultivate the soil,
And drink the cup of thirst, and eat the bread of toil.”

THE AGE OF GOLD¹

BY JOHN RUSKIN

The mediæval mind [agreed] altogether with the ancients, in holding that flat land, brooks, and groves of aspens, compose the pleasant places of the earth, and that rocks and mountains are, for inhabitation, altogether to be reprobated and detested; but [disagreed] with the classical mind totally in this other most important respect, that the pleasant flat land is never a ploughed field, nor a rich lotus meadow good for pasture, but *garden* ground covered with flowers, and divided by fragrant hedges, with a castle in the middle of it. The aspens are delighted in, not because they are good for “coach-making men” to make cart-wheels of, but because they are shady and graceful; and the fruit-trees, covered with delicious fruit, especially apple and orange, occupy still more important positions in the scenery. Singing-birds — not “sea crows,” but nightingales — perch on every bough; and the ideal occupation of mankind is not to cultivate either the garden or the meadow, but to gather roses and eat oranges in the one, and ride out hawking over the other.

Finally, mountain scenery, though considered as disagreeable for general inhabitation, is always introduced as being proper to meditate in, or to encourage communion with higher beings; and in the ideal landscape of daily life, mountains are considered agreeable things enough, so that they be far enough away.

In this great change there are three vital points to be noticed.

¹ From *Modern Painters*, Volume III.

The first, the disdain of agricultural pursuits by the nobility; a fatal change, and one gradually bringing about the ruin of that nobility. It is expressed in the mediæval landscape by the eminently pleasurable and horticultural character of everything; by the fences, hedges, castle walls, and masses of useless, but lovely flowers, especially roses. The knights and ladies are represented always as singing, or making love, in these pleasant places. The idea of setting an old knight, like Laertes (whatever his state of fallen fortune), "with thick gloves on to keep his hands from the thorns," to prune a row of vines, would have been regarded as the most monstrous violation of the decencies of life; and a senator, once detected in the home employments of Cincinnatus, could, I suppose, thenceforward hardly have appeared in society.

The second vital point is the evidence of a more sentimental enjoyment of external nature. A Greek, wishing really to enjoy himself, shuts himself into a beautiful atrium, with an excellent dinner, and a society of philosophical or musical friends. But a mediæval knight went into his pleasance, to gather roses and hear the birds sing; or rode out hunting or hawking. His evening feast, though riotous enough sometimes, was not the height of his day's enjoyment; and if the attractions of the world are to be shown typically to him, as opposed to the horrors of death, they are never represented by a full feast in a chamber, but by a delicate dessert in an orange grove, with musicians under the trees; or a ride on a May morning, hawk on fist.

This change is evidently a healthy, and a very interesting one.

The third vital point is the marked sense that his hawking and apple-eating are not altogether right; that there is something else to be done in the world than that; and that the mountains, as opposed to the pleasant garden-ground, are places where that other something

Three essential characters: 1. Pride in idleness.

2. Poetical observance of nature.

3. Disturbed conscience.



THE REVIVALIST BUILT THE VATICAN

(See page 206)

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Three essential characteristics:
1. *Prize of nobility.*

2. *Portugal observation of nature.*

3. *Disturbed conscience.*



THE REVIVALIST BUILT THE VATICAN

(See page 206)



NESTED ON HIS SOLITARY JUT OF CRAG

(See page 238)

may best be learned; — which is evidently a piece of infinite and new respect for the mountains, and another healthy change in the tone of the human heart.

Let us glance at the signs and various results of these changes, one by one.

The two first named, evil and good as they are, are very closely connected. The more poetical delight in external nature proceeds just from the fact that it is no longer looked upon with the eye of the farmer; and in proportion as the herbs and flowers cease to be regarded as useful, they are felt to be charming. Leeks are not now the most important objects in the garden, but lilies and roses; the herbage which a Greek would have looked at only with a view to the number of horses it would feed, is regarded by the mediæval knight as a green carpet for fair feet to dance upon, and the beauty of its softness and color is proportionally felt by him; while the brook, which the Greek rejoiced to dismiss into a reservoir under the palace threshold, would be, by the mediæval, distributed into pleasant pools, or forced into fountains; and regarded alternately as a mirror for fair faces, and a witchery to ensnare the sunbeams and the rainbow.

Derivative
characters;
1. Love of
flowers.

And this change of feeling involves two others, very important. When the flowers and grass were regarded as means of life, and therefore (as the thoughtful laborer of the soil must always regard them) with the reverence due to those gifts of God which were most necessary to his existence; although their own beauty was less felt, their proceeding from the Divine hand was more seriously acknowledged, and the herb yielding seed, and fruit-tree yielding fruit, though in themselves less admired, were yet solemnly connected in the heart with the reverence of Ceres, Pomona, or Pan. But when the sense of these necessary beauties was more or less lost, among the upper classes, by the delegation of the art of husbandry to the hands of the peasant, the flower and fruit, whose bloom or richness thus became a mere

2. Less definite gratitude to God.

source of pleasure, were regarded with less solemn sense of the Divine gift in them; and were converted rather into toys than treasures, chance gifts for gaiety, rather than promised rewards of labor; so that while the Greek could hardly have trodden the formal furrow, or plucked the clusters from the trellised vine, without reverent thoughts of the deities of field and leaf, who gave the seed to fructify, and the bloom to darken, the mediæval knight plucked the violet to wreath in his lady's hair, or strewed the idle rose on the turf at her feet, with little sense of anything in the nature that gave them, but a frail, accidental, involuntary exuberance; while also the Jewish sacrificial system being now done away, as well as the Pagan mythology, and, with it, the whole conception of meat offering or firstfruits offering, the chiefest seriousnesses of all the thoughts connected with the gifts of nature faded from the minds of the classes of men concerned with art and literature; while the peasant, reduced to serf level, was incapable of imaginative thought, owing to his want of general cultivation. But on the other hand, exactly in proportion as the idea of definite spiritual presence in material nature was lost, the mysterious sense of *unaccountable* life in the things themselves would be increased, and the mind would instantly be laid open to all those currents of fallacious, but pensive and pathetic sympathy, which [are] characteristic of modern times.

Farther: a singular difference would necessarily result from the far greater loneliness of baronial life, deprived as it was of all interest in agricultural pursuits. The palace of a Greek leader in early times might have gardens, fields, and farms around it, but was sure to be near some busy city or sea-port: in later times, the city itself became the principal dwelling-place, and the country was visited only to see how the farm went on, or traversed in a line of march. Far other was the life of the mediæval baron, nested on his solitary jut of crag; entering into cities only occasionally for some grave political or war-

3. Gloom,
caused by
enforced
solitude.

rior's purpose, and, for the most part, passing the years of his life in lion-like isolation; the village inhabited by his retainers straggling indeed about the slopes of the rocks at his feet, but his own dwelling standing gloomily apart, between them and the uncompanionable clouds, commanding, from sunset to sunrise, the flowing flame of some calm unvoyaged river, and the endless undulation of the untraversable hills. How different must the thoughts about nature have been, of the noble who lived among the bright marble porticos of the Greek groups of temple or palace,—in the midst of a plain covered with corn and olives, and by the shore of a sparkling and freighted sea,—from those of the master of some mountain promontory in the green recesses of Northern Europe, watching night by night, from amongst his heaps of storm-broken stone, rounded into towers, the lightning of the lonely sea flash round the sands of Harlech, or the mists changing their shapes for ever, among the changeless pines, that fringe the crests of Jura.

Nor was it without similar effect on the minds of men that their journeyings and pilgrimages became more frequent than those of the Greek, the extent of ground traversed in the course of them larger, and the mode of travel more companionless. To the Greek, a voyage to Egypt, or the Hellespont, was the subject of lasting fame and fable, and the forests of the Danube and the rocks of Sicily closed for him the gates of the intelligible world. What parts of that narrow world he crossed were crossed with fleets or armies; the camp always populous on the plain, and the ships drawn in cautious symmetry around the shore. But to the mediæval knight, from Scottish moor to Syrian sand, the world was one great exercise ground, or field of adventure; the staunch pacing of his charger penetrated the pathlessness of outmost forest, and sustained the sultriness of the most secret desert. Frequently alone,—or, if accompanied, for the most part only by retainers of lower rank, incapable of entering into complete sympathy with any of his thoughts,

And frequent pilgrimage.

— he must have been compelled often to enter into dim companionship with the silent nature around him, and must assuredly sometimes have talked to the wayside flowers of his love, and to the fading clouds of his ambition.

But, on the other hand, the idea of retirement from the world for the sake of self-mortification, of combat with de-

4. Dread of mountains.

mons, or communion with angels, and with their King,—authoritatively commended as it was to all men by the continual practice of Christ Himself,—gave to all mountain solitude at once a sanctity and a terror, in the mediæval mind, which were altogether different from anything that it had possessed in the un-Christian periods. On the one side, there was an idea of sanctity attached to rocky wilderness, because it had always been among hills that the Deity had manifested Himself most intimately to men, and to the hills that His saints had nearly always retired for meditation, for especial communion with Him, and to prepare for death. Men acquainted with the history of Moses, alone at Horeb, or with Israel at Sinai,—of Elijah by the brook Cherith, and in the Horeb cave; of the deaths of Moses and Aaron on Hor and Nebo; of the preparation of Jephthah's daughter for her death among the Judea mountains; of the continual retirement of Christ Himself to the mountains for prayer, His temptation in the desert of the Dead Sea, His sermon on the hills of Capernaum, His transfiguration on the crest of Tabor, and His evening and morning walks over Olivet for the four or five days preceding His crucifixion,—were not likely to look with irreverent or unloving eyes upon the blue hills that girded their golden horizon, or drew down upon them the mysterious clouds out of the height of the darker heaven. But with this impression of their greater sanctity was involved also that of a peculiar terror. In all this,—their haunting by the memories of prophets, the presences of angels, and the everlasting thoughts and words of the Redeemer,—the mountain ranges seemed separated from the active world, and only

to be fitly approached by hearts which were condemnatory of it. Just in so much as it appeared necessary for the noblest men to retire to the hill-recesses before their missions could be accomplished, or their spirits perfected, in so far did the daily world seem by comparison to be pronounced profane and dangerous; and to those who loved that world and its work, the mountains were thus voiceful with perpetual rebuke, and necessarily contemplated with a kind of pain and fear, such as a man engrossed by vanity feels at being by some accident forced to hear a startling sermon, or to assist at a funeral service. Every association of this kind was deepened by the practice and the precept of the time; and thousands of hearts, which might otherwise have felt that there was loveliness in the wild landscape, shrank from it in dread, because they knew that the monk retired to it for penance, and the hermit for contemplation. The horror which the Greek had felt for hills only when they were uninhabitable and barren, attached itself now to many of the sweetest spots of earth; the feeling was conquered by political interests, but never by admiration; military ambition seized the frontier rock, or maintained itself in the unassailable pass; but it was only for their punishment, or in their despair, that men consented to tread the crocused slopes of the Chartreuse, or the soft glades and dewy pastures of Vallombrosa.

In all these modifications of temper and principle there appears much which tends to a passionate, affectionate, or awe-struck observance of the features of natural scenery, closely resembling, in all but this superstitious dread of mountains, our feelings at the present day. But *one* character which the mediævals had in common with the ancients, and that exactly the most eminent character in both, opposed itself steadily to all the feelings we have hitherto been examining,—the admiration, namely, and constant watchfulness, of human beauty. Exercised in nearly the same manner as the Greeks, from their youth upwards, their countenances were cast even

in a higher mould; for, although somewhat less regular in feature, and affected by minglings of Northern bluntness and stolidity of general expression, together with greater thinness of lip and shaggy formlessness of brow, these less sculpturesque features were, nevertheless, touched with a seriousness and refinement proceeding first from the modes of thought inculcated by the Christian religion, and secondly from their more romantic and various life. Hence a degree of personal beauty, both male and female, was attained in the Middle Ages, with which classical periods could show nothing for a moment comparable; and this beauty was set forth by the most perfect splendour, united with grace, in dress, which the human race have hitherto invented. The strength of their art-genius was directed in great part to this object; and their best workmen and most brilliant fanciers were employed in wreathing the mail or embroidering the robe. The exquisite arts of enameling and chasing metal enabled them to make the armor as radiant and delicate as the plumage of a tropical bird; and the most various and vivid imaginations were displayed in the alternations of color, and fiery freaks of form, on shield and crest: so that of all the beautiful things which the eyes of men could fall upon, in the world about them, the most beautiful must have been a young knight riding out in morning sunshine, and in faithful hope.

“ His broad, clear brow in sunlight glowed;
On burnished hooves his war-horse trode;
From underneath his helmet flowed,
His coal-black curls, as on he rode.
All in the blue, unclouded weather,
Thick jewelled shone the saddle leather;
The helmet and the helmet feather
Burned like one burning flame together;
And the gemmy bridle glittered free,
Like to some branch of stars we see
Hung in the golden galaxy.”

Now, the effect of this superb presence of human beauty on men in general was, exactly as it had been in Greek times,

rior's purpose, and, for the most part, passing the years of his life in lion-like isolation; the village inhabited by his retainers straggling indeed about the slopes of the rocks at his feet, but his own dwelling standing gloomily apart, between them and the uncompanionable clouds, commanding, from sunset to sunrise, the flowing flame of some calm unvoyaged river, and the endless undulation of the untraversable hills. How different must the thoughts about nature have been, of the noble who lived among the bright marble porticos of the Greek groups of temple or palace,—in the midst of a plain covered with corn and olives, and by the shore of a sparkling and freighted sea,—from those of the master of some mountain promontory in the green recesses of Northern Europe, watching night by night, from amongst his heaps of storm-broken stone, rounded into towers, the lightning of the lonely sea flash round the sands of Harlech, or the mists changing their shapes for ever, among the changeless pines, that fringe the crests of Jura.

Nor was it without similar effect on the minds of men that their journeyings and pilgrimages became more frequent than those of the Greek, the extent of ground traversed in the course of them larger, and the mode of travel more companionless. To the Greek, a voyage to Egypt, or the Hellespont, was the subject of lasting fame and fable, and the forests of the Danube and the rocks of Sicily closed for him the gates of the intelligible world. What parts of that narrow world he crossed were crossed with fleets or armies; the camp always populous on the plain, and the ships drawn in cautious symmetry around the shore. But to the mediæval knight, from Scottish moor to Syrian sand, the world was one great exercise ground, or field of adventure; the staunch pacing of his charger penetrated the pathlessness of outmost forest, and sustained the sultriness of the most secret desert. Frequently alone,—or, if accompanied, for the most part only by retainers of lower rank, incapable of entering into complete sympathy with any of his thoughts,

And frequent pilgrimage.

source of pleasure, were regarded with less solemn sense of the Divine gift in them; and were converted rather into toys than treasures, chance gifts for gaiety, rather than promised rewards of labor; so that while the Greek could hardly have trodden the formal furrow, or plucked the clusters from the trellised vine, without reverent thoughts of the deities of field and leaf, who gave the seed to fructify, and the bloom to darken, the mediæval knight plucked the violet to wreath in his lady's hair, or strewed the idle rose on the turf at her feet, with little sense of anything in the nature that gave them, but a frail, accidental, involuntary exuberance; while also the Jewish sacrificial system being now done away, as well as the Pagan mythology, and, with it, the whole conception of meat offering or firstfruits offering, the chiefest seriousnesses of all the thoughts connected with the gifts of nature faded from the minds of the classes of men concerned with art and literature; while the peasant, reduced to serf level, was incapable of imaginative thought, owing to his want of general cultivation. But on the other hand, exactly in proportion as the idea of definite spiritual presence in material nature was lost, the mysterious sense of *unaccountable* life in the things themselves would be increased, and the mind would instantly be laid open to all those currents of fallacious, but pensive and pathetic sympathy, which [are] characteristic of modern times.

Farther: a singular difference would necessarily result from the far greater loneliness of baronial life, deprived as it was of all interest in agricultural pursuits. The palace of a Greek leader in early times might have gardens, fields, and farms around it, but was sure to be near some busy city or sea-port: in later times, the city itself became the principal dwelling-place, and the country was visited only to see how the farm went on, or traversed in a line of march. Far other was the life of the mediæval baron, nested on his solitary jut of crag; entering into cities only occasionally for some grave political or war-

3. Gloom,
caused by
enforced
solitude.

rior's purpose, and, for the most part, passing the years of his life in lion-like isolation; the village inhabited by his retainers straggling indeed about the slopes of the rocks at his feet, but his own dwelling standing gloomily apart, between them and the uncompanionable clouds, commanding, from sunset to sunrise, the flowing flame of some calm unvoyaged river, and the endless undulation of the untraversable hills. How different must the thoughts about nature have been, of the noble who lived among the bright marble porticos of the Greek groups of temple or palace,—in the midst of a plain covered with corn and olives, and by the shore of a sparkling and freighted sea,—from those of the master of some mountain promontory in the green recesses of Northern Europe, watching night by night, from amongst his heaps of storm-broken stone, rounded into towers, the lightning of the lonely sea flash round the sands of Harlech, or the mists changing their shapes for ever, among the changeless pines, that fringe the crests of Jura.

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And frequent pilgrimage.

THE AGE OF UMBER¹

BY JOHN RUSKIN

We turn our eyes, therefore, as boldly and as quickly as may be, from these serene fields and skies of mediæval art, to the most characteristic examples of modern landscape. And, I believe, the first thing that will strike us, or that ought to strike us, is their *cloudiness*.

Out of perfect light and motionless air, we find ourselves on a sudden brought under sombre skies, and into drifting wind; and, with fickle sunbeams flashing in our face, or utterly drenched with sweep of rain, we are reduced to track the changes of the shadows on the grass, or watch the rents of twilight through angry cloud. And we find that whereas all the pleasure of the mediæval was in *stability, definiteness* and *luminousness*, we are expected to rejoice in darkness, and triumph in mutability; to lay the foundation of happiness in things which momentarily change or fade; and to expect the utmost satisfaction and instruction from what it is impossible to arrest, and difficult to comprehend.

We find, however, together with this general delight in breeze and darkness, much attention to the real form of clouds, and careful drawing of effects of mist; so that the appearance of objects, as seen through it, becomes a subject of science with us; and the faithful representation of that appearance is made of primal importance, under the name of aerial perspective. The aspects of sunset and sunrise, with all their attendant phenomena of cloud and mist, are watchfully delineated; and in ordinary daylight landscape, the sky

¹ From *Modern Painters*, Volume III.

is considered of so much importance, that a principal mass of foliage, or a whole foreground, is unhesitatingly thrown into shade merely to bring out the form of a white cloud. So that, if a general and characteristic name were needed for modern landscape art, none better could be invented than "the service of clouds."

And this name would, unfortunately, be characteristic of our art in more ways than one. In the last chapter, I said that all the Greeks spoke kindly about the clouds, except Aristophanes; and he, I am sorry to say (since his report is so unfavorable) is the only Greek who had studied them attentively. He tells us, first, that they are "great goddesses to idle men"; then, that they are "mistresses of disputings, and logic, and monstrosities, and noisy chattering"; declares that whoso believes in their divinity must first disbelieve in Jupiter and place supreme power in the hands of an unknown god "Whirlwind"; and, finally, he displays their influence over the mind of one of their disciples, in his sudden desire "to speak ingeniously concerning smoke."

There is, I fear, an infinite truth in this Aristophanic judgment applied to our modern cloud-worship. Assuredly, much of the love of mystery in our romances, our poetry, our art, and, above all, in our metaphysics, must come under that definition so long ago given by the great Greek, "speaking ingeniously concerning smoke." And much of the instinct, which, partially developed in painting, may be now seen throughout every mode of exertion of mind,—the easily encouraged doubt, easily excited curiosity, habitual agitation, and delight in the changing and the marvelous, as opposed to the old quiet serenity of social custom and religious faith,—is again deeply defined in those few words, the "dethroning of Jupiter," the "coronation of the whirlwind."

Nor of whirlwind merely, but also of darkness or ignorance respecting all stable facts. That darkening of the foreground to bring out the white cloud, is, in one aspect of it, a type of the subjection of all plain and positive fact, to what is uncer-

tain and unintelligible. And as we examine farther into the matter, we shall be struck by another great difference between the old and modern landscape, namely, that in the old no one ever thought of drawing anything but as well *as he could*. That might not be *well*, as we have seen in the case of rocks; but it was as well as he *could*, and always distinctly. Leaf, or stone, or animal, or man, it was equally drawn with care and clearness, and its essential characters shown. If it was an oak tree, the acorns were drawn; if a flint pebble, its veins were drawn; if an arm of the sea, its fish were drawn; if a group of figures, their faces and dresses were drawn — to the very last subtlety of expression and end of thread that could be got into the space, far off or near. But now our ingenuity is all “concerning smoke.” Nothing is truly drawn but that; all else is vague, slight, imperfect; got with as little pains as possible. You examine your closest foreground, and find no leaves; your largest oak, and find no acorns; your human figure, and find a spot of red paint instead of a face; and in all this, again and again, the Aristophanic words come true, and the clouds seem to be “great goddesses to idle men.”

The next thing that will strike us, after this love of clouds, is the love of liberty. Whereas the mediæval was always shutting himself into castles, and behind fosses, and drawing brickwork neatly, and beds of flowers primly, our painters delight in getting to the open fields and moors; abhor all hedges and moats; never paint anything but free-growing trees, and rivers gliding “at their own sweet will”; eschew formality down to the smallest detail; break and displace the brickwork which the mediæval would have carefully cemented; leave unpruned the thickets he would have delicately trimmed; and, carrying the love of liberty even to license, and the love of wildness even to ruin, take pleasure at last in every aspect of age and desolation which emancipates the objects of nature from the government of men; — on the castle wall displacing its tapestry with ivy, and spreading, through the garden, the bramble for the rose.

Connected with this love of liberty we find a singular manifestation of love of mountains, and see our painters traversing the wildest places of the globe in order to obtain subjects with craggy foregrounds and purple distances. Some few of them remain content with pollards and flat land; but these are always men of third-rate order; and the leading masters, while they do not reject the beauty of the low grounds, reserve their highest powers to paint Alpine peaks or Italian promontories. And it is eminently noticeable, also, that this pleasure in the mountains is never mingled with fear, or tempered by a spirit of meditation, as with the mediæval; but it is always free and fearless, brightly exhilarating, and wholly unreflective: so that the painter feels that his mountain foreground may be more consistently animated by a sportsman than a hermit; and our modern society in general goes to the mountains, not to fast, but to feast, and leaves their glaciers covered with chicken-bones and egg-shells.

Connected with this want of any sense of solemnity in mountain scenery, is a general profanity of temper in regarding all the rest of nature; that is to say, a total absence of faith in the presence of any deity therein. Whereas the mediæval never painted a cloud, but with the purpose of placing an angel in it; and a Greek never entered a wood without expecting to meet a god in it; *we* should think the appearance of an angel in the cloud wholly unnatural, and should be seriously surprised by meeting a god anywhere. Our chief ideas about the wood are connected with poaching. We have no belief that the clouds contain more than so many inches of rain or hail, and from our ponds and ditches expect nothing more divine than ducks and watercresses.

Finally: connected with this profanity of temper is a strong tendency to deny the sacred element of color, and make our boast in blackness. For though occasionally glaring, or violent, modern color is on the whole eminently sombre, tending continually to gray or brown, and by many of our best painters consistently falsified, with a confessed pride in what they call

chaste or subdued tints ; so that, whereas a mediæval paints his sky bright blue, and his foreground bright green, gilds the towers of his castles, and clothes his figures with purple and white, we paint our sky gray, our foreground black, and our foliage brown, and think that enough is sacrificed to the sun in admitting the dangerous brightness of a scarlet cloak or a blue jacket.

These, I believe, are the principal points which would strike us instantly, if we were to be brought suddenly into an exhibition of modern landscapes out of a room filled with mediæval work. It is evident that there are both evil and good in this change ; but how much evil, or how much good, we can only estimate by considering, as in the former divisions of our inquiry, what are the real roots of the habits of mind which have caused them.

And first, it is evident that the title "Dark Ages," given to the mediæval centuries, is, respecting art, wholly inapplicable. They were, on the contrary, the bright ages ; ours are the dark ones. I do not mean metaphysically, but literally. They were the ages of gold ; ours are the ages of umber.

**Distinctive
characters
of the mod-
ern mind :**

This is partly mere mistake in us ; we build brown brick walls, and wear brown coats, because we have been blunderingly taught to do so, and go on doing so mechanically. There

**1. Despond-
ency arising
from faith-
lessness.**

is, however, also some cause for the change in our own tempers. On the whole, these are much *sadder* ages than the early ones ; not sadder in a noble and deep way, but in a dim, wearied way,—the way of ennui, and jaded intellect, and uncomfortableness of soul and body. The Middle Ages had their wars and agonies, but also intense delights. Their gold was dashed with blood ; but ours is sprinkled with dust. Their life was inwoven with white and purple ; ours is one seamless stuff of brown. Not that we are without apparent festivity, but festivity more or less forced, mistaken, embittered, incomplete — not of the heart. How wonderfully, since Shakspeare's time,

have we lost the power of laughing at bad jests! The very finish of our wit belies our gaiety.

The profoundest reason of this darkness of heart is, I believe, our want of faith. There never yet was a generation of men (savage or civilized) who, taken as a body, so wofully fulfilled the words, "having no hope, and without God in the world," as the present civilized European race. A Red Indian or Otaheitan savage has more sense of a Divine existence round him, or government over him, than the plurality of refined Londoners and Parisians; and those among us who may in some sense be said to believe, are divided almost without exception into two broad classes, Romanist and Puritan; who, but for the interference of the unbelieving portions of society, would, either of them, reduce the other sect as speedily as possible to ashes; the Romanist having always done so whenever he could, from the beginning of their separation, and the Puritan at this time holding himself in complacent expectation of the destruction of Rome by volcanic fire. Such division as this between persons nominally of one religion, that is to say, believing in the same God, and the same Revelation, cannot but become a stumbling-block of the gravest kind to all thoughtful and far-sighted men,—a stumbling-block which they can only surmount under the most favorable circumstances of early education. Hence, nearly all our powerful men in this age of the world are unbelievers; the best of them in doubt and misery; the worst in reckless defiance; the plurality, in plodding hesitation, doing, as well as they can, what practical work lies ready to their hands. Most of our scientific men are in this last class; our popular authors either set themselves definitely against all religious form, pleading for simple truth and benevolence (Thackeray, Dickens), or give themselves up to bitter and fruitless statement of facts, (De Balzac), or surface-painting, (Scott), or careless blasphemy, sad or smiling, (Byron, Béranger). Our earnest poets, and deepest thinkers, are doubtful and indignant, (Tennyson, Carlyle); one or two, anchored, indeed, but anxious,

or weeping, (Wordsworth, Mrs. Browning) ; and of these two, the first is not so sure of his anchor, but that now and then it drags with him, even to make him cry out,—

“ Great God, I had rather be
A Pagan suckled in some creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn.”

In politics, religion is now a name; in art, a hypocrisy, or affectation. Over German religious pictures the inscription, “ See how Pious I am,” can be read at a glance by any clear-sighted person. Over French and English religious pictures, the inscription, “ See how Impious I am,” is equally legible. All sincere and modest art is, among us, profane.

This faithlessness operates among us according to our tempers, producing either sadness or levity, and being the ultimate root alike of our discontents and of our wantonness. It is marvelous how full of contradiction it makes us: we are first dull, and seek for wild and lonely places because we have no heart for the garden; presently we recover our spirits, and build an assembly room among the mountains, because we have no reverence for the desert. I do not know if there be game on Sinai, but I am always expecting to hear of some one's shooting over it.

There is, however, another, and a more innocent root of our delight in wild scenery.

All the Renaissance principles of art tended, as I have before often explained, to the setting Beauty above Truth, and seeking for it always at the expense of truth. And the proper punishment of such pursuit — the punishment which all the laws of the universe rendered inevitable — was, that those who thus pursued beauty should wholly lose sight of beauty. All the thinkers of the age, as we saw previously, declared that it did not exist. The age seconded their efforts, and banished

**2. Levity
from the
same cause.**

**3. Reaction-
ary love of
inanimate
beauty.**

beauty, so far as human effort could succeed in doing so, from the face of the earth, and the form of man. To powder the hair, to patch the cheek, to hoop the body, to buckle the foot, were all part and parcel of the same system which reduced streets to brick walls, and pictures to brown stains. One desert of Ugliness was extended before the eyes of mankind; and their pursuit of the beautiful, so recklessly continued, received unexpected consummation in high-heeled shoes and periwigs,—Gower Street, and Gaspar Poussin.

Reaction from this state was inevitable, if any true life was left in the races of mankind; and, accordingly, though still forced, by rule and fashion, to the producing and wearing all that is ugly, men steal out, half-ashamed of themselves for doing so, to the fields and mountains; and, finding among these the color, and liberty, and variety, and power, which are for ever grateful to them, delight in these to an extent never before known; rejoice in all the wildest shattering of the mountain side, as an opposition to Gower Street; gaze in a rapt manner at sunsets and sunrises, to see there the blue, and gold, and purple, which glow for them no longer on knight's armor or temple porch; and gather with care out of the fields, into their blotted herbaria, the flowers which the five orders of architecture have banished from their doors and casements.

The absence of care for personal beauty, which is another great characteristic of the age, adds to this feeling in a two-fold way: first, by turning all reverent thoughts away from human nature; and making us think of men as ridiculous or ugly creatures, getting through the world as well as they can, and spoiling it in doing so; not ruling it in a kingly way and crowning all its loveliness. In the Middle Ages hardly anything but vice could be caricatured, because virtue was always visibly and personally noble: now virtue itself is apt to inhabit such poor human bodies, that no aspect of it is invulnerable to jest; and for all fairness we have to seek to the flowers, for all sublimity, to the hills.

4. Disdain
of beauty in
man.

The same want of care operates, in another way, by lowering the standard of health, increasing the susceptibility to nervous or sentimental impressions, and thus adding to the other powers of nature over us whatever charm may be felt in her fostering the melancholy fancies of brooding idleness.

It is not, however, only to existing inanimate nature that our want of beauty in person and dress has driven us. The imagination of it, as it was seen in our ancestors, haunts us continually; and while we yield to the present fashions, or act in accordance with the dullest modern principles of economy and utility, we look fondly back to the manners of the ages of chivalry, and delight in painting, to the fancy, the fashions we pretend to despise, and the splendours we think it wise to abandon. The furniture and personages of our romance are sought, when the writer desires to please most easily, in the centuries which we profess to have surpassed in everything; the art which takes us into the present times is considered as both daring and degraded; and while the weakest words please us, and are regarded as poetry, which recall the manners of our forefathers, or of strangers, it is only as familiar and vulgar that we accept the description of our own.

In this we are wholly different from all the races that preceded us. All other nations have regarded their ancestors with reverence as saints or heroes; but have nevertheless thought their own deeds and ways of life the fitting subjects for their arts of painting or of verse. We, on the contrary, regard our ancestors as foolish and wicked, but yet find our chief artistic pleasures in descriptions of their ways of life.

The Greeks and mediævals honored, but did not imitate, their forefathers; we imitate, but do not honor.

With this romantic love of beauty, forced to seek in history, and in external nature, the satisfaction it cannot find in ordinary life, we mingle a more rational passion, the due and just result of newly awakened powers of attention. Whatever may first lead us to the scrutiny

5. Romantic
imagination
of the past.

6. Interest
in science.

of natural objects, that scrutiny never fails of its reward. Unquestionably they are intended to be regarded by us with both reverence and delight; and every hour we give to them renders their beauty more apparent, and their interest more engrossing. Natural science — which can hardly be considered to have existed before modern times — rendering our knowledge fruitful in accumulation, and exquisite in accuracy, has acted for good or evil, according to the temper of the mind which received it; and though it has hardened the faithlessness of the dull and proud, has shown new grounds for reverence to hearts which were thoughtful and humble. The neglect of the art of war, while it has

7. Fear of
war.

somewhat weakened and deformed the body, has given us leisure and opportunity for studies to which, before, time and space were equally wanting; lives which once were early wasted on the battle field are now passed usefully in the study; nations which exhausted themselves in annual warfare now dispute with each other the discovery of new planets; and the serene philosopher dissects the plants, and analyzes the dust, of lands which were of old only traversed by the knight in hasty march, or by the borderer in heedless rapine.

The elements of progress and decline being thus strangely mingled in the modern mind, we might beforehand anticipate that one of the notable characters of our art would be its inconsistency; that efforts would be made in every direction, and arrested by every conceivable cause and manner of failure; that in all we did, it would become next to impossible to distinguish accurately the grounds for praise or for regret; that all previous canons of practice and methods of thought would be gradually overthrown, and criticism continually defied by successes which no one had expected, and sentiments which no one could define.

Accordingly, while, in our inquiries into Greek and mediæval art, I was able to describe, in general terms, what all men did or felt, I find now many characters in many men; some, it seems to me, founded on the inferior and evanescent

principles of modernism, on its recklessness, impatience, or faithlessness; others founded on its science, its new affection for nature, its love of openness and liberty. And among all these characters, good or evil, I see that some, remaining to us from old or transitional periods, do not properly belong to us, and will soon fade away, and others, though not yet distinctly developed, are yet properly our own, and likely to grow forward into greater strength.

For instance: our reprobation of bright color is, I think, for the most part, mere affectation, and must soon be done away with. Vulgarly, dullness, or impiety, will indeed always express themselves through art in brown and gray, as in Rembrandt, Caravaggio, and Salvator; but we are not wholly vulgar, dull, or impious; nor, as moderns, are we necessarily obliged to continue so in anywise. Our greatest men, whether sad or gay, still delight, like the great men of all ages, in brilliant hues. The coloring of Scott and Byron is full and pure; that of Keats and Tennyson rich even to excess. Our practical failures in coloring are merely the necessary consequences of our prolonged want of practice during the periods of Renaissance affectation and ignorance; and the only durable difference between old and modern coloring, is the acceptance of certain hues, by the modern, which please him by expressing that melancholy peculiar to his more reflective or sentimental character, and the greater variety of them necessary to express his greater science.

Again: if we ever become wise enough to dress consistently and gracefully, to make health a principal object in education, and to render our streets beautiful with art, the external charm of past history will in great measure disappear. There is no essential reason, because we live after the fatal seventeenth century, that we should never again be able to confess interest in sculpture, or see brightness in embroidery; nor, because now we choose to make the night deadly with our pleasures, and the day with our labors, prolonging the dance till dawn, and the toil to twilight, that we should never again

learn how rightly to employ the sacred trusts of strength, beauty, and time. Whatever external charm attaches itself to the past, would then be seen in proper subordination to the brightness of present life; and the elements of romance would exist, in the earlier ages, only in the attraction which must generally belong to whatever is unfamiliar; in the reverence which a noble nation always pays to its ancestors; and in the enchanted light which races, like individuals, must perceive in looking back to the days of their childhood.

THE NEW WORLD

IV. NOW REJECTING AND NOW ACCEPTING LIFE

The world is round, so round that the schools of optimism and pessimism have been arguing from the beginning whether it is the right way up.

CHESTERTON.

BOTH SIDES ¹

BY JOHN RUSKIN

The right faith of man is not intended to give him repose, but to enable him to do his work. It is not intended that he should look away from the place he lives in now, and cheer himself with thoughts of the place he is to live in next, but that he should look stoutly into this world, in faith that if he does his work thoroughly here, some good to others or himself, with which however he is not at present concerned, will come of it hereafter. And this kind of brave, but not very hopeful or cheerful faith, I perceive to be always rewarded by clear practical success and splendid intellectual power; while the faith which dwells on the future fades away into rosy mist, and emptiness of musical air. That result indeed follows naturally enough on its habit of assuming that things must be right, or must come right, when, probably, the fact is, that so far as we are concerned, they are entirely wrong; and going wrong: and also on its weak and false way of looking on what these religious persons call "the bright side of things," that is to say, on one side of them only, when God has given them two sides, and intended us to see both.

I was reading but the other day, in a book by a zealous, useful, and able Scotch clergyman, one of these rhapsodies, in which he described a scene in the Highlands to show (he said) the goodness of God. In this Highland scene there was nothing but sunshine, and fresh breezes, and bleating lambs, and clean tartans, and all manner of pleasantness. Now a Highland scene is, beyond dispute, pleasant enough in its own way;

¹ From *Modern Painters*, Volume V.
261

but, looked close at, has its shadows. Here, for instance, is the very fact of one, as pretty as I can remember — having seen many. It is a little valley of soft turf, enclosed in its narrow oval by jutting rocks and broad flakes of nodding fern. From one side of it to the other winds, serpentine, a clear brown stream, dropping into quicker ripple as it reaches the end of the oval field, and then, first islanding a purple and white rock with an amber pool, it dashes away into a narrow fall of foam under a thicket of mountain ash and alder. The autumn sun, low but clear, shines on the scarlet ash-berries and on the golden birch-leaves, which, fallen here and there, when the breeze has not caught them, rest quiet in the cranies of the purple rock. Beside the rock, in the hollow under the thicket, the carcass of a ewe, drowned in the last flood, lies nearly bare to the bone, its white ribs protruding through the skin, raven-torn; and the rags of its wool still flickering from the branches that first stayed it as the stream swept it down. A little lower, the current plunges, roaring, into a circular chasm like a well, surrounded on three sides by a chimney-like hollowness of polished rock, down which the foam slips in detached snow-flakes. Round the edges of the pool beneath, the water circles slowly, like black oil; a little butterfly lies on its back, its wings glued to one of the eddies, its limbs feebly quivering; a fish rises, and it is gone. Lower down the stream, I can just see, over a knoll, the green and damp turf roofs of four or five hovels, built at the edge of a morass, which is trodden by the cattle into a black Slough of Despond at their doors, and traversed by a few ill-set stepping-stones, with here and there a flat slab on the tops, where they have sunk out of sight; and at the turn of the brook I see a man fishing, with a boy and a dog — a picturesque and pretty group enough certainly, if they had not been there all day starving. I know them, and I know the dog's ribs also, which are nearly as bare as the dead ewe's; and the child's wasted shoulders, cutting his old tartan jacket through, so soon are they. We will go down and talk with the man.

Or, that I may not piece pure truth with fancy, for I have none of his words set down, let us hear a word or two from another such, a Scotchman also, and as truehearted, and in just as fair a scene. I write out the passage, in which I have kept his few sentences, word for word, as it stands in my private diary:—"22nd April (1851). Yesterday I had a long walk up the Via Gellia, at Matlock, coming down upon it from the hills above, all sown with anemones and violets, and murmuring with sweet springs. Above all the mills in the valley, the brook, in its first purity, forms a small shallow pool, with a sandy bottom covered with cresses, and other water-plants. A man was wading in it for cresses as I passed up the valley, and bade me good-day. I did not go much farther; he was there when I returned. I passed him again, about one hundred yards, when it struck me I might as well learn all I could about watercresses: so I turned back. I asked the man, among other questions, what he called the common weed, something like watercress, but with a serrated leaf, which grows at the edge of nearly all such pools. "We calls that brooklime, hereabouts," said a voice behind me. I turned, and saw three men, miners or manufacturers—two evidently Derbyshire men, and respectable-looking in their way; the third, thin, poor, old, and harder-featured, and utterly in rags. "Brooklime?" I said. "What do you call it lime for?" The man said he did not know, it was called that. "You'll find that in the British 'Erba," said the weak, calm voice of the old man. I turned to him in much surprise; but he went on saying something dryly (I hardly understood what) to the cress-gatherer; who contradicting him, the old man said he "didn't know fresh water," he "knew enough of sa't." "Have you been a sailor?" I asked. "I was a sailor for eleven years and ten months of my life," he said, in the same strangely quiet manner. "And what are you now?" "I lived for ten years after my wife's death by picking up rags and bones; I hadn't much occasion afore." "And now how do you live?" "Why, I lives hard and honest, and haven't

got to live long," or something to that effect. He then went on, in a kind of maundering way, about his wife. "She had rheumatism and fever very bad; and her second rib grow'd over her hench-bone. A' was a clever woman, but a' grow'd to be a very little one" (this, with an expression of deep melancholy). "Eighteen years after her first lad she was in the family-way again, and they had doctors up from Lunnnon about it. They wanted to rip her open, and take the child out of her side. But I never would give my consent." (Then, after a pause:) "She died twenty-six hours and ten minutes after it. I never cared much what come of me since; but I know that I shall soon reach her; that's a knowledge I would na gie for the king's crown." "You are a Scotchman, are you not?" I asked. "I'm from the Isle of Skye, sir; I'm a McGregor." I said something about his religious faith. "Ye'll know I was bred in the Church of Scotland, sir," he said, "and I love it as I love my own soul; but I think the Wesleyan Methodists ha' got salvation among them, too."

Truly, this Highland and English hill-scenery is fair enough; but has its shadows; and deeper coloring, here and there, than that of heath and rose.

Now, as far as I have watched the main powers of human mind, they have risen first from the resolution to see fearlessly, pitifully, and to its very worst, what these deep colors mean, wheresoever they fall; not by any means to pass on the other side, looking pleasantly up to the sky, but to stoop to the horror, and let the sky, for the present, take care of its own clouds . . . and all great and beautiful work has come of first gazing without shrinking into the darkness. If, having done so, the human spirit can, by its courage and faith, conquer the evil, it rises into conceptions of victorious and consummated beauty.

THE PESSIMIST SPEAKS¹ AND THE OPTIMIST REPLIES

from

A MODERN SYMPOSIUM

BY G. LOWES DICKINSON

The conclusion of this speech² was greeted with a hubbub of laughter, approval, and protest confusedly mixed; in the midst of which it occurred to me that I would select Audubon as the next speaker. My reason was that Ellis, as I thought, under cover of an extravagant fit of spleen, had made rather a formidable attack on the doctrine of progress as commonly understood by social reformers. He had given us, as it were, the first notes of the Negative. But Audubon, I knew, would play the tune through to the end; and I thought we might as well have it all, and have it before it should be too late for the possible correctives of other speakers. Audubon was engaged in some occupation in the city, and how he came to be a member of our society I cannot tell; for he professed an uncompromising aversion to all speculation. He was, however, a regular attendant and spoke well, though always in the sense that there was nothing worth speaking about. On this occasion he displayed, as usual, some reluctance to get on to his feet; and even when he was overruled began, characteristically, with a protest.

"I don't see why it should be a rule that everybody must speak. I believe I have said something of the kind before" — but here he was interrupted by a general exclamation that

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² See p. 181.

he had said it much too often; whereupon he dropped the subject, but maintained his tone of protest. "You don't understand," he went on, "what a difficult position I am in, especially in a discussion of this kind. My standpoint is radically different from that of the rest of you; and anything I say is bound to be out of key. You're all playing what you think to be the game of life, and playing it willingly. But I play only under compulsion; if you call it playing, when one is hounded out to field in all weathers without ever having a chance of an innings. Or, rather, the game's more like tennis than cricket, and we're the little boys who pick up the balls — and that, in my opinion, is a damned humiliating occupation. And surely you must all really think so too! Of course, you don't like to admit it. Nobody does. In the pulpit, in the press, in conversation, even, there's a conspiracy of silence and bluff. It's only in rare moments, when a few men get together in the smoking-room, that the truth comes out. But when it does come out it's always the same refrain, '*cui bono, cui bono?*' I don't take much account of myself; but, if there is one thing of which I am proud, it is that I have never let myself be duped. From the earliest days I can remember I realized what the nature of this world really is. And all experience has confirmed that first intuition. That other people don't seem to have it, too, is a source of constant amazement to me. But really, and without wishing to be arrogant, I believe the reason is that they choose to be duped and I don't. They intend, at all costs, to be happy, or interested, or whatever it is that they prefer to call it. And I don't say they are not wise in their generation. But I'm not made like that; I just see things as they are; and I see that they're very bad — a point in which I differ from the Creator.

"Well, now, to come to to-night's discussion, and my attitude towards it. You have assumed throughout, as, of course, you were bound to do, that things are worth while. But if they aren't, what becomes of all your aims, all your views, all your problems and disputes? The basis on which

you are all agreed, however much you may differ in detail, is that things can be made better, and that it's worth while to make them so. But if one denies both propositions, what happens to the superstructure? And I do deny them; and not only that, but I can't conceive how any one ever came to accept them. Surely, if one didn't approach the question with an irrational basis towards optimism, one would never imagine that there is such a thing as progress in anything that really matters. Or, are even we here impressed by such silly and irrelevant facts as telephones and motor-cars? Ellis, I should think, has said enough to dispel that kind of illusion; and I don't want to labor a tedious point. If we are to look for progress at all we must look for it, I suppose, in men. And I have never seen any evidence that men are generally better than they used to be; on the contrary, I think there is evidence that they are worse. But anyhow, even granting that we could make things a bit better, what would be the use of doing it in a world like this? If the whole structure of the universe is bad, what's the good of fiddling with the details? You might as well waste your time in decorating the saloon of a sinking ship. Granting that you can improve the distribution of property, and raise the standard of health and intelligence and all the rest of it, granting you could to-morrow introduce your socialist state, or your liberal state, or your anarchical coöperation, or whatever the plan may be — how would you be better off in anything that matters? The main governing facts would be unaltered. Men, for example, would still be born, without being asked whether they want it or no. And that alone, to my mind, is enough to condemn the whole business. I can't think how it is that people don't resent more than they do the mere insult to their self-respect involved in such a situation. Nothing can cure it, nothing can improve it. It's a fundamental condition of life.

“If that were all it would be bad enough. But that's only the beginning. For the world into which we are thus ig-

nominiously flung turns out to be incalculable and irrational. There are, of course, I know, what are called the laws of nature. But I—to tell the honest truth—I don't believe in them. I mean, I see no reason to suppose that the sun will rise to-morrow, or that the seasons will continue to observe their course, or that any of our most certain expectations will be fulfilled in the future as they have been in the past. We import into the universe our own prejudice in favor of order; and the universe, I admit, up to a point appears to conform to it. But I don't trust the conformity. Too many evidences abound of frivolous and incalculable caprice. Why should not the appearance of order be but one caprice the more, or even a crowning device of calculated malice? And anyhow, the things that most concern us, tempests, epidemics, accidents, from the catastrophe of birth to the deliverance of death, we have no power to foresee or to forestall. Yet, in face of all this, borne home to us every hour of every day, we cling to the creed of universal law; and on the flux of chaos write our '*credo quia impossibile*.'

"Well, that is a heresy of mine I have never found any one to share. But no matter. My case is so strong I can afford to give it away point by point. Granting then, that there were order in the universe, how does that make it any better? Does it not rather make it worse, if the order is such as to produce evil? And how great that evil is I need not insist. For it has been presupposed in everything that has been said to-night. If it were a satisfactory world you wouldn't all be wanting to alter it. Still, you may say—people always do—'if there is evil there is also good.' But it is just the things people call good, even more than those they admit to be evil, that make me despair of the world. How any one with self-respect can accept, and accept thankfully, the sort of things people do accept is to me a standing mystery. It is surely the greatest triumph achieved by the Power that made the universe that every week there gather into the Churches congregations of victims to recite their

gratitude for 'their creation, preservation, and all the blessings of this life.' The blessings! What are they? Money? Success? Reputation? I don't profess, myself, to be anything better than a man of the world; but that those things should be valued as they are by men of the world is a thing that passes my understanding. 'Well, but,' says the moralist, 'there's always duty and work.' But what is the value of work if there's nothing worth working for? 'Ah, but,' says the poet, 'there's beauty and love.' But the beauty and love he seeks is something he never finds. What he grasps is the shadow, not the thing. And even the shadow flits past and eludes him on the stream of time.

"And just there is the final demonstration of the malignity of the scheme of things. Time itself works against us. The moments that are evil it eternalizes; the moments that might be good it hurries to annihilation. All that is most precious is most precarious. Vainly do we cry to the moment: 'Verweile doch, du bist so schön!' Only the heavy hours are heavy-footed. The winged Psyche, even at the moment of birth, is sick with the pangs of dissolution.

"These, surely, are facts, not imaginations. Why, then, is it that men refuse to look them in the face? Or, if they do, turn at once away to construct some other kind of world? For that is the most extraordinary thing of all, that men invent systems, and that those systems are optimistic. It is as though they said: 'Things must be good. But as they obviously are not good, they must really be other than they are.' And hence these extraordinary doctrines, so pitiful, so pathetic, so absurd, of the eternal good God who made this bad world, of the Absolute whose only manifestation is the Relative, of the Real which has so much less reality than the Phenomenal. Or, if all that be rejected, we transfer our heaven from eternity to time, and project into the future the perfection we miss in the present or in the past. 'True,' we say, 'a bad world! but then how good it will be!' And with that illusion generation after generation take up their burden

and march, because beyond the wilderness there must be a Promised Land into which some day some creatures unknown will enter. As though the evil of the past could be redeemed by any achievement of the future, or the perfection of one make up for the irremediable failure of another!

"Such ideas have only to be stated for their absurdity to be palpable. Yet none the less they hold men. Why? I cannot tell. I only know that they do not and cannot hold me; that I look like a stranger from another world upon the business of this one; that I am among you, but not of you; that your motives and aims to me are utterly unintelligible; that you can give no account of them to which I can attach any sense; that I have no clue to the enigma you seem so lightly to solve by your religion, your philosophy, your science; that your hopes are not mine, your ambitions not mine, your principles not mine; that I am shipwrecked, and see around me none but are shipwrecked too; yet, that these, as they cling to their spars, call them good ships and true, speak bravely of the harbor to which they are prosperously sailing, and even as they are engulfed, with their last breath, cry, 'lo, we are arrived, and our friends are waiting on the quay!' Who, under these circumstances, is mad? Is it I? Is it you? I can only drift and wait. It may be that beyond these waters there is a harbor and a shore. But I cannot steer for it, for I have no rudder, no compass, no chart. You say you have. Go on, then, but do not call to me. I must sink or swim alone. And the best for which I can hope is speedily to be lost in the silent gulf of oblivion."

Often as I had heard Audubon express these sentiments before, I had never known him to reveal so freely and so passionately the innermost bitterness of his soul. There was, no doubt, something in the circumstances of the time and place that prompted him to this personal note. For it was now the darkest and stillest hour of the night; and we sat in the dim starlight, hardly seeing one another, so that it seemed possible to say, as behind a veil, things that otherwise it would

have been natural to suppress. A long silence followed Audubon's last words. They went home, I daresay, to many of us more than we should have cared to confess. And I felt some difficulty whom to choose of the few who had not yet spoken, so as to avoid, as far as possible, a tone that would jar upon our mood. Finally, I selected Coryat, the poet, knowing he was incapable of a false note, and hoping he might perhaps begin to pull us, as it were, up out of the pit into which we had slipped. He responded from the darkness, with the hesitation and incoherence which, in him, I have always found so charming.

"I don't know," he began, "of course — well, yes, it may be all very bad — at least for some people. But I don't believe it is. And I doubt whether Audubon really — well, I oughtn't to say that, I suppose. But anyhow, I'm sure most people don't agree with him. At any rate, for my part, I find life extraordinarily good, just as it is, not mine only, I mean, but everybody's; well, except Audubon's, I suppose I ought to say, and even he, perhaps, finds it rather good to be able to find it so bad. But I'm not going to argue with him, because I know it's no use. It's all the other people I want to quarrel with — except Ellis, who has I believe some idea of the things that really count. But I don't think Allison has, or Wilson, or most of the people who talk about progress. Because, if you project, so to speak, all your goods into the future, that shows that you don't appreciate those that belong to life just as it is and wherever it is. And there must, I am sure, be something wrong about a view that makes the past and the present merely a means to the future. It's as though one were to take a bottle and turn it upside down, emptying the wine out without noticing it; and then plan how tremendously one will improve the shape of the bottle. Well, I'm not interested in the shape of bottles. And I am interested in wine. And — which is the point — I know that the wine is always there. It was there in the past, it's here in the present, and it will be there in the future; yes, in

spite of you all!" He flung this out with a kind of defiance that made us laugh. Whereupon he paused, as if he had done something indiscreet, and then after looking in vain for a bridge to take him across to his next starting place, decided, as it seemed, to jump, and went on as follows: "There's Wilson, for instance, tells us that the new generation have 'no use for'—I don't know that he used that dreadful phrase, but that's what he meant—that they have 'no use for' the Greeks, or the Romans, or the Middle Ages, or the eighteenth century, or anything but themselves. Well, I can only say I'm very sorry for them, and very glad I'm not one of them. Why, just think of the extraordinary obliquity, or rather blindness of it! Because you don't agree with Plato, or Marcus Aurelius, or Saint Francis, you think they're only fit for the ash-heap. You might as well say you wouldn't drink any wine except what was made to-day! The literature and art of the past can never be dead. It's the flask where the geni of life is imprisoned; you've only to open it and the life is yours. And what life! That it's different from ours is just its merit. I don't mean that it's necessarily better; but it preserves for us the things we have dropped out. Because we, no more than the men of the past, exhaust all the possibilities. The whole wonderful drama of life is unfolded in time, and we of this century are only one scene of it; not the most passionate either or the most absorbing. As actors, of course, we're concerned only with this scene. But the curious thing is, we're spectators, too, or can be if we like. And from the spectator's point of view, many of the episodes in the past are much more interesting, if not more important, than those of the present. I mean, it seems to me so stupid—I oughtn't to say stupid, I suppose, because of course you aren't exactly—" Whereat we laughed again, and he pulled himself up. "What I mean is, that to take the philosophy or the religion of the past and put it into your laboratory and test it for truth, and throw it away if it doesn't answer the test, is to misconceive the whole value and

meaning of it. The real question is, what extraordinary, fascinating, tragic or comic life went to produce this precious specimen? What new revelation does it give of the possibilities of the world? That's how you look at it, if you have the sense of life. You feel after life everywhere. You love it when you touch it. You ask it no questions about being good or bad. It just is, and you are akin to it. Fancy, for instance, a man being able to walk through the British Museum and pass the frieze of the Parthenon, and say he has no use for it! And why? Because, I suppose, we don't dress like that now, and can't ride horses bareback. Well, so much the worse for us! But just think! There, shrieking from the wall — no, I ought to say singing with the voice of angels — is the spirit of life in its loveliest, strongest, divinest incarnation, saying 'love me, understand me, be like me!' And the new generation passes by with its nose in the air sniffing, 'No! You're played out! You didn't know science. And you didn't produce four children a-piece, as we mean to. And your education was rhetorical, and your philosophy absurd, and your vices — oh, unmentionable! No, no, young men! Not for us, thank you!' And so they stalk on, don't you see them, with their rational costume, and their rational minds, and their hard little hearts, and the empty place where their imagination ought to be! Dreadful, dreadful! Or perhaps they go, say, to Assisi, and Saint Francis comes to talk to them. And 'Look,' he says, 'what a beautiful world, if you'd only get rid of your encumbrances! Money, houses, clothes, food, it's all so much obstruction! Come and see the real thing; come and live with the life of the soul, burn like a flame, blossom like a flower, flow like a mountain stream!' 'My dear sir,' they reply, 'you're unclean, impudent and ignorant! Moreover you're encouraging mendicancy and superstition. Not to-day, thank you!' And off they go to the Charity Organization Committee. It's — it's —" He pulled himself up again, and then went on more quietly. "Well, one oughtn't to get angry, and I daresay I'm misrepresenting

everybody. Besides, I haven't said exactly what I wanted to say. I wanted to say — what was it? Oh, yes! that this kind of attitude is bound up with the idea of progress. It comes of taking all the value out of the past and present, in order to put it into the future. And then you *don't* put it there! You can't! It evaporates somehow, in the process. Where is it then? Well, I believe it's always there, in life, and in every kind of life. It's there all the time, in all the things you condemn. Of course the things really are bad that you say are bad. But they're so good as well! I mean — well, the other day I read one of those dreadful articles — at least, of course they're very useful I suppose — about the condition of the agricultural laborer. Well, then I took a ride in the country, and saw it all in its setting and complete, with everything the article had left out; and it wasn't so bad after all. I don't mean to say it was all good either, but it was just wonderful. There were great horses with shaggy fetlocks resting in green fields, and cattle wading in shallow fords, and streams fringed with willows, and little cheeping birds among the reeds, and larks and cuckoos and thrushes. And there were orchards white with blossoms, and little gardens in the sun, and shadows of clouds brushing over the plain. And the much-discussed laborer was in the midst of all this. And he really wasn't an incarnate grievance! He was thinking about his horses, or his bread and cheese, or his children squalling in the road, or his pig and his cocks and hens. Of course I don't suppose he knew how beautiful everything was; but I'm sure he had a sort of comfortable feeling of being a part of it all, of being somehow all right. And he wasn't worrying about his condition, as you all worry for him. I don't mean you aren't right to worry, in a way; except that no one ought to worry. But you oughtn't to suppose it's all a dreadful and intolerable thing, just because you can imagine something better. That, of course, is only one case; but I believe it's the same everywhere; yes, even in the big cities, which, to my taste, look from outside much more

repulsive and terrible. There's a quality in the inevitable facts of life, in making one's living, and marrying and producing children, in the ending of one and the beginning of another day, in the uncertainties and fears and hopes, in the tragedies as well as the comedies, something that arrests and interests and absorbs, even if it doesn't delight. I'm not saying people are happy; sometimes they are and sometimes they aren't. But anyhow they are interested. And life itself is the interest. And that interest is perennial, and of all ages and all classes. And if you leave it out you leave out the only thing that counts. That's why ideals are so empty; just because, I mean, they don't exist. And I assure you — now I'm going to confess — that often, when I come away from some meeting or from reading some dreadful article on social reform, I feel as if I could embrace everything and every one I come across, simply for being so good as to exist — the 'bus-drivers, the cabmen, the shop-keepers, the slum-landlords, the slum-victims, the prostitutes, the thieves. There they are, anyhow, in their extraordinary setting, floating on the great river of life, that was and is and will be, itself its own justification, through whatever country it may flow. And if you don't realize that — if you have a whole community that doesn't realize it — then, however happy and comfortable and equitable and all the rest of it you make your society, you haven't really done much for them. Their last state may even be worse than the first, because they will have lost the natural instinctive acceptance of life, without learning how to accept it on the higher plane.

“And that is why — now comes what I really do care about, and what I've been wanting to say — that is why there is nothing so important for the future or the present of the world as poetry. Allison, for instance, and Wilson would be different men if only they would read my works! I'm not sure even, if I may say so, that Remenham himself wouldn't be the better.” Remenham, however, smilingly indicated that he had read them. Whereat Coryat rather comically re-

marked, "Oh, well! Yes! Perhaps then my poetry isn't quite good enough. But there's Shakespere, and Milton, and — I don't care who it is, so long as it has the essential of all great poetry, and that is to make you feel the worth of things. I don't mean by that the happiness, but just the extraordinary value, of which all these unsolved questions about Good and Evil are themselves part. No one, I am sure, ever laid down a great tragedy — take the most terrible of all, take *Lear* — without an overwhelming sense of the value of life; life as it is, life at its most pitiless and cruel, with all its iniquities, suffering, perplexity; without feeling he would far rather have lived and had all that than not have lived at all. But tragedy is an extreme case. In every simpler and more common case the poet does the same thing for us. He shows us that the lives he touches have worth, worth of pleasure, of humor, of patience, of wisdom painfully acquired, of endurance, of hope, even I will say of failure and despair. He doesn't blink anything, he looks straight at it all, but he sees it in the true perspective, under a white light, and seeing all the Evil says nevertheless with God, 'Behold, it is very good.' You see," he added, with his charming smile, turning to Audubon, "I agree with God, not with you. And perhaps if you were to read poetry . . . but, you know, you must not only read it; you've got to feel it."

"Ah," said Audubon, "but that I'm afraid is the difficulty."

"I suppose it is. Well — I don't know that I can say any more."

And without further ado he dropped back into his seat.

HEY, RUB-A-DUB-DUB¹

BY THEODORE DREISER

(Taken from notes of the late John Paradiso)

I have lived now to my fortieth year, and have seen a good deal of life. Just now, because of a stretch of poverty, I am living across the river from New York, in New Jersey, in sight of a splendid tower, the Woolworth Building on the lower end of Manhattan, which lifts its defiant spear of clay into the very maw of heaven. And although I am by no means as far from it as is Fifth Avenue, still I am a dweller in one of the shabbiest, most forlorn neighborhoods which the great metropolis affords. About me dwell principally Poles and Hungarians, who palaver in a lingo of which I know nothing and who live as I should despise to live, poor as I am. For after all, in my hall-bedroom, which commands the river over the lumber-yard, there is some attempt at intellectual adornment, whereas outside and around me there is little more than dull and to a certain extent aggrieved drudgery.

Not so very far from me is a church, a great yellow structure, which lifts its walls out of a ruck of cheap frame houses and those muddy unpaved streets which are the pride of Jersey City and Hoboken. Here, if I will, I can hear splendid masses intoned, see bright altars and stained glass windows and people going to confession and burning votive candles before images. And if I go of a Sunday, which I rarely if ever do, I can hear regularly that there is a Christ

¹ Reprinted from *The Nation* (New York) of August 30, 1919, by permission of the Editors.

who died for men, and that He was the son of the living God, who liveth and reigneth, world without end.

I have no quarrel with this doctrine. I can hear it in a hundred thousand churches throughout the world. But I am one of those curious persons who cannot make up their minds about anything. I read and read, almost everything that I can lay hands on — history, politics, philosophy, art. But I find that one history contradicts another; one philosopher drives out another. Essayists, in the main, point out flaws and paradoxes in the current conception of things. Novelists, dramatists, and biographers spread tales of endless disasters or silly illusions concerning life, love, duty, opportunity, and the like. And I sit here and read and read, when I have time, wondering.

For, friends, I am a scrivener by trade — or try to be. Betimes, trying to make up my mind what to say about life, I am a motorman on a street-car at three dollars and twenty cents a day. I have been a handy man in a junk shop, a wagon driver, anything you will, so long as thereby I could keep body and soul together. I am not handsome, and therefore not attractive to women probably (at any rate I appear not to be), and in consequence am very much alone. Indeed I am a great coward when it comes to women. Their least frown or mood of indifference frightens me and makes me turn inward to myself, where dwell innumerable beautiful women, who smile and nod and hang on my arm and tell me they love me. Indeed they whisper of scenes so beautiful and so comforting that I know they are not, and never could be, true. And so in my best moments I sit at my table and try to write stories which no doubt equally necessitous editors find wholly unavailable.

The things which keep me thinking and thinking are, first, my social and financial state; second, the difference between my point of view and that of thousands of other respectable citizens who, being able to make up their minds, seem to find me queer, dull, recessive, or at any rate un-

suitcd to their tastes and pleasures. I look at them, and while I say, "Well, thank heaven, I am not like that," still I immediately ask myself, "Am I not all wrong? Should I not be happier if I, too, were like John Spitovesky, or Jacob Feilchenfeld, or Vaclav Melka?" some of my present neighbors. For Spitovesky, to grow a little personal, is a small, dusty man who has a tobacco store around the corner, and who would, I earnestly believe, run if threatened with a bath. He smokes his own three-for-fives (Flor de Sissel Grass) and deposits much of the ashes between his waistcoat and gray-striped cotton shirt. His hair, sticking out bushily over his ears, looks as though it were heavily peppered with golden snuff.

"Mr. Spitovesky," I said to him one day, "have you been reading anything about the Colorado mining troubles?"

"I never read de papers," he said, with a shrug of the shoulder.

"No? Not at all?" I pursued.

"Dere is nodding in dem — lies mostly. Sometimes I look ad de baseball news in sommer."

"Oh, I see," I said, hopelessly. Then, apropos of nothing, or because I was curious as to my neighbors, "Are you a Catholic?"

"I doaned belong to no church. I doaned mix in no politics, neider. Some hof de men aboud here get excited aboud politics. I got no time. I tend to mine store."

Seeing him standing for hours against his doorpost, or sitting out in front, smoking, while his darksome little wife peels potatoes, or sews, or fusses with the children, I could never understand his "I got no time."

In a related sense there are my friends, Jacob Feilchenfeld and Vaclav Melka, whom I sometimes envy for their tranquility of mind: the former, the butcher to whom I run for chops and pigs' feet for my landlady, Mrs. Wscrinkuus; the latter the keeper of a spirituous emporium whose windows read, "Vynas, Senapsas." Jacob, like every other hon-

est butcher worthy the name, is broad and beefy. I can sum up Mr. Feilchenfeld's philosophy of life when I report that to every intellectual advance I make he exclaims in a friendly enough way, "I dunno," or "I ain't never heard about dot." My pride in a sturdy, passive acceptance of things, however, is nearly realized by Vaclav Melka, the happy dispenser of "Vynas, Schnapsas." He also is to be frequently found leaning in his doorway in summer, business being not too brisk during the daytime, surveying the world with a reflective eye. He is dark, stocky, black-haired, black-eyed, a good Pole, with a head like a wooden peg, almost flat at the top, and driven firmly albeit not ungracefully into his shoulders. He has a wife who is a slattern and nearly a slave, and three children, who seem to take no noticeable harm from this saloon life. Leaning in coatless ease against his sticky bar of an evening, he has laid down the law concerning morals and ethics thus: no lying or stealing — among friends; no brawling or assaults or murdering for any save tremendous reasons of passion; no truckling to priests, who should mind their own business.

"Did you ever read a book, Melka?" I once asked him. It was apropos of a discussion concerning a local brawl.

"Once. It was about a feller wot killed a woman. Mostly I ain't got no time to read. Once I was a bath-rubber, and I had time then, but that was long ago. Books ain't nutting for me."

But over the river from all this is another picture which disturbs me even more than my present surroundings because, as seen from here, it is seemingly beautiful and inviting. Its tall walls are those of a fabled city. I can almost hear the tinkle of endless wealth in banks, the honks of automobiles, the fanfare of a great constructive trade life. At night all its myriad lights seem to wink at me and exclaim, "Why so incompetent? Why so idle, so poor? Why live in such a wretched neighborhood? Why not cross over and join the gay throng, make a successful way for yourself? Why

sit aside from this great game of materiality, pretending to ignore it or to feel superior?"

So it seems to me as I sit and think. But, alas, I haven't the least faculty for making money, not the least. All the wonderful things I see or of which I hear are apparently not for me. I have no material, constructive sense. I am not quick at figures, nor am I clever with my hands. I can only think and write, in a way. I see these vast institutions (there are great warehouses on this side, too), filled to overflowing, apparently, with the financially interested and capable, but I—I have not the least idea how to do likewise. Yet I am not lazy; I toil over my stories or bounce out of bed and hurry to my work of a morning. I have never earned more than thirty-five dollars a week. No, I am not brilliant financially.

But the thing that troubles me most is the constant palaver going on in the papers and everywhere concerning right, truth, duty, justice, mercy, and the like, things which I do not find expressed very clearly in my own motives or in the motives of those immediately about me; also the apparently earnest belief of ever so many editors, authors, social reformers, et cetera, that every person, however weak or dull-appearing externally, contains within himself the seed or the mechanism for producing endless energy and ability, providing he can only be made to realize that he has it. In other words, we are all Napoleons, only we don't know it or won't believe it. We are lazy Napoleons, idle Hannibals, wasteful and indifferent John D. Rockefellers. Turn the pages of any magazine—are there not advertisements of and treatises on *How to Be Successful*, the authors thereof offering to impart their knowledge of how so to be for a comparative song?

Well, as I say, I am not one who can believe that. In my very humble estimation, people are not so. They are in the main, as I see it, weak and limited, exceedingly so, like Vaclav Melka or Mrs. Wserinkuus; and to fill their humble

brains with notions of an impossible supremacy, if it could be done, would be to send them forth to breast the ocean in a cockleshell. And yet here on my table, borrowed from the local library for purposes of idle or critical examination, is a book entitled, "Take It!"—"It" meaning *the world*; and another, "It's Yours!"—the "It" in this case meaning that same great world! All you have to do is to decide so to do—and to try! Am I a fool to smile at this very stout doctrine, to doubt whether you can get more than four quarts out of any four-quart measure, if so much?

But to return to this same matter of right, truth, justice, mercy, so freely advertised in these days and so clearly defined, apparently, in every one's mind as open paths by which they may proceed. In the main it seems to me that people are not concerned about right, or truth, or justice, or mercy, or duty, as abstract principles or working rules, nor do I believe that the average man knows clearly or even semi-clearly what is meant by the words. His only relation to them, so far as I can see, is that he finds them used in a certain reckless, thoughtless way to represent some method of adjustment by which he would like to think he is protected from assault or saved from misery, and so uses them himself. His concern for them as related to the other individual is that the other individual should not infringe on him, and I am now speaking of the common unsuccessful mass as well as of the successful.

Mrs. Wscrinkuus, poor woman, is stingy and slightly suspicious. . . . She does not want any one to be mean to her; she does not do anything mean to other people, largely because she has no particular taste or capacity in that direction. Supposing I should advise her to take "It," assure her that "It" was hers, by right of capability! What would become of "right," "truth," "justice," "mercy," in that case?

Or, once more, let us take Jacob Feilchenfeld and John Spitovesky, who care for no man beyond their trade and whose

attitude toward right, truth, mercy, justice is as I have pointed out. Suppose I should tell them to take "It," or assure them that "It" was theirs? Of what import would the message be? Vaclav Melka does favors only in return for favors. He does not like priests because they are always taking up collections. If you told him to take "It," he would proceed to take something away from the very good fathers first of all. Everywhere I find the common man imbued with this feeling for self-protection and self-advancement. "Truth" is something that must be told to him; "justice" is what he deserves — although if it costs him nothing he will gladly see it extended to the other fellow. . . .

I will admit that in cases such as lying, stealing, and the like, there is always a so-called moral thing to do or say when these so-called moral principles or beatitudes are inveighed against. You have ridden on a street-car; pay your fare. You have received five dollars from a given man; return it. You have had endless favors from a given individual; do not malign him. Such are the obvious and commonplace things with which these great words are concerned, and in these *prima facie* cases, these so-called principles work well enough.

But take a case where temperament or body-needs or appetites fly in the face of man-made order, where a great spirit-thirst stands out against a life-made convention. Here is a man-made law, and here is dire necessity. On which side is Right? On which side God?

(1) A girl falls in love with a boy to whom the father takes an instant dislike. The father is not better than the lover; just different. The girl and boy are aflame (no chemical law of their invention, mind you), and when the father opposes them, they wed secretly. Result, rage. A weak temperament on the part of the father (no invention of his own) causes him to drink. On sight, in liquor, he kills the youth. The law says he must be hanged unless justi-

fied. A lie on the part of the girl defaming the lover-husband will save the father. On which side now do right, truth, justice, mercy, stand?

(2) A man has a great trade idea. He sees how, by combining fourteen companies, he can reduce the cost of manufacture and sell a very necessary product to the public at a reduced rate, while he makes himself rich. In the matter of principle and procedure (right, truth, justice), since his competitors will not sell out, he is confronted by the following propositions: (a) forming a joint-stock company and permitting them all to share in the profits; (b) giving them the idea, asking nothing, and allowing them to form a company of their own, so helping humanity; (c) making a secret combination with four or five and underselling the others and so compelling them to sell or quit; (d) doing nothing, letting time and chance work and the public wait. Now it so happens that the second and fourth are the only things that can be done without opposition. He is a man of brains and ideals. What are his rights, duties, privileges? Where do justice, mercy, truth, fit in here, and how?

(3) A man's son has committed a crime. The man realizes that owing to deficiencies of his own he has never been able to give the boy an adequate training or a fair chance. The law demands that he give up his son, even though he loves him dearly and feels himself responsible. Where do right, justice, mercy work here, and can they be made harmonious and consonant?

These are but three instances from the current papers. I have cited them to show how topsy-turvy the world seems to me, how impossible of a fixed explanation or rule. Scarcely any two individuals but will be at variance on these propositions. Yet the religionists, the moralists, the editorial writers preach a faith and an obvious line of duty which they grandiosely label "right," or "true," or "just," or "merciful." My observation and experience lead me to believe that

there is scarcely a so-called sane, right, merciful, true, just solution to anything.

"But only look," some one is sure to cry, "at some of the beautiful, wonderful, helpful things which Divine Providence, or Life, or Force, or Energy, has provided now and here for man! Railroads; telegraphy; the telephone; theaters; gas; electricity; clothing of all sorts; newspapers; books; hotels; stores; fire departments; hospitals; plumbing; the pleasures of love and sex; music." An admirable list, truly, and provided by one struggling genius or another, or by the slow, cataclysmic processes of nature: fires, deaths, and painful births. Aside from the fact that all of these things can be and are used for evil as well as for good purposes (trust oppression, enemy wars, and the like), still it might as well be supplemented by such things as jails, detectives, penitentiaries, courts of law — good or evil things, as you choose to look at them. All of these things are good in the hands of good people, evil in the hands of evil, and nature seems not to care which group uses them. A hospital will aid a scoundrel as readily as a good man, and vice versa.

Common dust swept into our atmosphere makes our beautiful sunsets and blue sky. Sidereal space, as we know it, is said to be one welter of strangely-flowing streams of rock and dust, a wretched mass made attractive only by some vast compulsory coalition into a star. Stars clash and blaze, and the whole great complicated system seems one erosive, chaffering, bickering effort, with here and there a tendency to stillness and petrification. This world as we know it, the human race and the accompanying welter of animals and insects, do they not, aside from momentary phases of delight and beauty, often strike you as dull, aimless, cruel, useless? Are not the processes by which they are produced, or those by which they live (the Chicago slaughter-houses, for instance) stark, relentless, brutal, shameful even? — life living on life, the preying of one on another, the compulsory aging of all, the hungers, thirsts, destroying losses and pains. . . .

But I was talking of Jersey City and my difficulty in adjusting myself to the life about me, thinking as I do. Yet such facts as I can gather only confound me the more. Take the daily papers which I have been reading to beguile my loneliness, and note that:

(1) Two old people who lived near me, after working hard for years to supply themselves with a competence, were ruined by the failure of a bank and were compelled to seek work, in which they were not successful. They were forced to make a choice between living on charity, and dying. Wishing to be as agreeable to the world as possible, they chose death by gas, locking the doors of their bare little home, stuffing paper and clothing into chinks and under doors and windows, and turning on the gas, seated side-by-side and hand-in-hand. Naturally the end came quickly enough; and yet at the same time, according to the same papers, in this very same world,

(2) The sixteen-year-old son of a multi-millionaire real-estate holder was left over fifty million dollars by his fond father, who did not know what else to do with it, said son having not as yet done anything to deserve it, save to be the son of the aforesaid father.

(3) A somewhat bored group of Newport millionairesses give a dinner for the pet dogs of their equally wealthy friends, one particular dog or dogess being host or hostess.

(4) A Staten Island brewer worth twenty millions died of heart failure, induced by undue joy over having been elected snare drummer of a Shriners' lodge, after spending thousands upon thousands in organizing a band of his own and developing sufficient influence to cause a Shriners' organization to tolerate him.

(5) A millionaire politician and horse-racer erected a fifteen-thousand-dollar monument to a horse.

(6) An uneducated darkey, trying to make his way North, climbed upon the carriage trucks of a Pullman and was swept North into a blizzard, where he was finally found dying of



From the National Geographic Magazine.

A DAZZLING TOWER OF LIGHT

(See page 178)



From the *National Geographic Magazine*.

MR. WOOLWORTH'S TOWER

(See page 288)

exhaustion, arms and legs frozen, and did die — a victim to his effort to better his condition. . . .

It is because of these things that I sit in my hall-bedroom, a great panorama of beauty spread out before me, and in attempting to write of this thing, life, find myself confused. The scenes that I look upon are beautiful enough — sun, moon, and stars swinging in their courses, seemingly mathematically and with great art or charm. And the river at this moment is begemmed with thousands of lights — a truly artistic and poetic spectacle and one not to be gainsaid. By day it is gray, or blue, or green, wondrous shades by turns; by night a jewel world. Gulls wheel over it. Tugs strain cheerily to and fro, emitting gorgeous plumes of smoke. Snows, rains, warmths, colds come in endless variety, the fillip, force, and color of our days.

Still I am confused. Life seems to prove but one thing to me: that the various statements concerning right, truth, justice, mercy are palaver merely, an earnest and necessitous attempt perhaps at balance of equation, where all things are so very much unbalanced, paradoxical, and contradictory — the small-change names for a thing or things of which we have not yet caught the meaning. History teaches me little save that nothing is really dependable or assured, but all inexplicable. Current action, it appears, demonstrates much the same thing. Kings and emperors have risen and gone. Generals and captains have warred and departed. Philosophers have dreamed, poets have written — and I, musing around among religions, philosophies, fictions, and facts, can find nothing wherewith to salve my vaulting egoism, no light, and no way to be anything more than the humblest servitor.

Among so much that is tempestuous and glittering I merely look out at the river flowing by now, after millions of years of silence and waste, and say to myself, "Where there is so much order and love of order everywhere and in every one, there must be some great elemental spirit holding

for order of sorts, at any rate. Stars do not swing in given orbits for nothing surely — or at least I might have faith to that extent.” But when I step out and encounter, as I daily do, lust and greed, plotting and trapping, envy and all uncharitableness, and even murder — all severely condemned by the social code, the Bible, and a thousand wise laws and saws — and see also, as I daily do, vast schemes of chicane grinding the faces of the poor, wars brutally involving the death of millions whose lives are precious to them, because of the love of power on the part of some one or many, I am not so sure. Illusions hold too many; lust and greed, vast and bleary-eyed, dominate too many more. Ignorance, vast and almost unconquerable, hugs and licks its chains in reverence. Brute strength sits empurpled and laughs a throaty laugh.

Yet here is the great river — that is beautiful; and Mr. Woolworth’s tower, a strange attempt on the part of man to seem more than he is; and a thousand other evidences of hopes and dreams, all too frail perhaps against the endless drag toward nothingness, but still lovely and comforting. . . . And yet here also is Vaclav Melka, who longs to be a bath-rubber again! John Spitovesky, who doesn’t care; Jacob Feilchenfeld, who never heard; and millions of others like them; and I — I think and grow confused — and earn nineteen-twenty a week or less. . . .

Come to think of it, is it not a wonder, holding such *outré* views as I do, that I earn anything at all?

A WORLD OF OPPORTUNITY¹

BY CHARLES MILLS GAYLEY

The world was never better worth preparing for. The panorama unrolled before the mind was never more gorgeous: — a new renaissance revealing reaches unimagined; prophesying splendor unimaginable; unveiling mysteries of time and space and natural law and human potency.

Archæology uncovers with a spade the world of Ariadne and of Minos, of Agamemnon and of Priam. Where Jason launched the Argo, paintings are unearthed that antedate Apelles. Mummied crocodiles disgorge their papyri: and we read the administrative record of the Ptolemies. Bacchylides breaks the silence of centuries: himself Menander mounts the stage, and in no borrowed Roman sock; and Aristotle reappears to shed fresh light upon the constitution of the Athenians.

History availing herself of cognate sciences deciphers documents and conditions anew; and the vision of the past is reinterpreted in terms of social and economic actuality. Emigrations and conquests become a modern tale of commerce and industrial stress. Cæsar and Agrippina, Cromwell and Marie Antoinette, are all to read again; and the Bard of Venusia acquires a new and startling modernity as the literary advance agent of a plutocratic wine firm. As in a "glass prospective" literature is viewed; and kaleidoscopic transformations of *gest* and ballad, epic and drama, cross-sections of the crypt of fiction, dazzle the eye of critic and philologist and poet.

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With golden keys of psychology, history and philology, the anthropologist unlocks the mind of primitive man. The student of the holier things invades the Temple itself; and from day to day the sacramental doors swing back on age-long galleries of worship.

Taking fresh heart of ethics, economics wears a new and most seductive smile. No longer the minimizing of material cost, but the maximizing of vital value, she regards. She seeks the psychic income, the margin of leisure for the soul, the margin of health for the body: the greatest of national assets — the true wealth of nations. To the modern problems of social and political theory and of jurisprudence, of municipal and national and colonial administration, a similar fascination of beneficent discovery attracts; and to that development of international politics which aims at constitutional law rather than the substantive private law of nations.

Geology multiplies her æons, and astronomy her glittering fields. "Hills peep o'er hills, and Alps on Alps" of new discovered cause "arise." "The idea of the electron has broken the frame work of the old physics to pieces, has revived ancient atomistic hypotheses, and made of them principles," and radio-activity "has opened to the explorer a New America full of wealth yet unknown." The science of the law of celestial movements has given birth to the science of the substance of celestial bodies; and, with astro-physics, we study more narrowly than ever our one star, and its outcasts, the planets. We wonderingly contemplate the transport of matter from star to star — and from planet to planet, maybe, of life.

Geology has given birth to physiography. We pass from inorganic to organic, and probe the interaction of physical environment and animate nature. In evolutionary science they are saying that new species leap into being at a wave of the wand of mutation; and the war between Mendelism and Darwinism wages. The knighthood of the Quest of Life enrolls in the order of psychic mystery or the order of mech-

anism, and presses on. Though neither win to the Grail, each wins nearer to its law. By the delicate ministrations of surgery, life is prolonged. Immunization lifts ever higher her red cross.

Engineering advances, agriculture advances, commerce expands. We compass the earth, we swim the seas, we ride the air. Our voices pierce the intervals of space, and our thoughts the unplumbed waves of ether. And from her watch-tower scrutinizing all — science, pure and applied, history and art, mechanism and spirit, teleology, evolution — the science of sciences, Divine Philosophy rounds out her calm survey. Never more tempting, more vital, the problem than that which she faces now; the problem of the fundamental character of personality. “In the light of all this evolution or mutation, what is God?” she asks. “Is he, too, but a cosmic process in which we assist; or an eternal standard of perfection against which we measure ourselves and in terms of which we strive?”

LOW-GRADE CITIZENS¹

BY SIMEON STRUNSKY

Cooper was in a confidential mood.

"Isn't it true," he said, "that once in so often every one of us feels impelled to go out and assassinate a college professor?"

"Why shouldn't one?" said Harding. "No one would miss a professor except, possibly, his wife and the children."

"That's just it, his children," said Cooper. "That's what makes a man hesitate. The particular college professor I have in mind recently published an article on Social Decadence in the *North American Review*. He deplored the tendency among our well-to-do classes toward small families. At the same time he deplored the mistaken zeal of our low-income classes in trying to more than make up for the negligence of their betters. He said, 'The American population may, therefore, be increasing most rapidly from that group least fitted by heredity or by income to develop social worth in their offspring. Such a process of "reversed selection" must mean, for the nation, a constant decrease in the social worth of each succeeding generation.' He brought forward a good many figures, but I have been so angry that I am quite unable to recall what they are."

"In that case," Harding said, "you should lose no time in seeking out the man and slaying him before his side of the case comes back to you."

"People," said Cooper, with that happy gift of his for dropping a subject to suit his own convenience, "have fallen into the habit of saying that the art of letter-writing is ex-

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inct. They say we don't write the way Madame de Sévigné did or Charles Lamb. This is not true.

"For instance, on April 26, 1913, Charles Crawl, a low-income American residing in the soft-coal districts of western Pennsylvania, wrote a letter which I have not been able to get out of my mind. With that unhappy predilection for getting into tight places which is one of the characteristics of our improvident, low-income classes, Charles Crawl happened to be in one of the lower workings of the Cincinnati mine when an explosion of gas — unavoidable, as in all mine disasters — killed nearly a hundred operatives. Charles Crawl escaped injury, but after creeping through the dark for two days he felt his strength going from him, and so, with a piece of chalk, on his smudgy overalls, he wrote the following letter:

"'Good-by, my children, God bless you.'

"He had two children, which for a man of low social worth was doing quite well. But on the other hand he was improvident enough to leave his children without a mother. When I was at college, my instructor in rhetoric was always saying that my failure to write well was due to the fact that I had nothing to say; and he used to quote passages from Isaiah to show how the thing should be done. I think my rhetoric teacher would have approved of Charles Crawl's epistolary style. I think Isaiah would have."

"But we can't all of us work in the mines," I said.

"Therefore it is not to you that America is looking for the development of an epistolary art," said Cooper: "an art in which we are bound to take first place long before our coal deposits are exhausted. Charles Crawl had no predecessors. In November, 1909, Samuel Howard was thoughtless enough to let himself be killed, with several hundred others, in the St. Paul's mine at Cherry, Illinois. He too left a letter behind him. His words:

"If I am dead, give my diamond ring to Mamie Robinson. The ring is at the post-office. I had it sent there. The only thing I

regret is my brother that could help mother out after I am dead and gone. I tried my best to get out and could not.

You see, being a low-income man, of small social worth and pitifully inefficient, even when he did his best to get out, he could not. But perhaps the subject tires you?"

"You might as well go on," said Harding. "If you finish with this subject you will have some other grievance."

"I have only two more examples of the vulgar epistolary style to cite," said Cooper. "Strictly speaking one of them is not a letter. But it is to the point. On the night of April 14, 1912, an Irishman named Dillon of low social value, in fact a stoker, happened to be swimming in the North Atlantic. The *Titanic* had just sunk from beneath his feet. But perhaps I had better quote the testimony before the Mersey Commission, which, being an official communication, is necessarily unanswerable, as the late Sir W. S. Gilbert pointed out:

Then he [Dillon] swam away from the noise and came across Johnny Bannon on a grating—

From the fact that Johnny Bannon had managed to possess himself of a grating we are justified in concluding that he was a man of somewhat higher social worth than the witness, Dillon. However,

—came across Johnny Bannon on a grating. He said, "Cheero, Johnny," and Bannon answered, "I am all right, Paddy." There was not room on the grating for two, and Dillon, saying, "Well, so long, Johnny," swam off—

In thus leaving Johnny Bannon in undisputed possession of the grating you see that Dillon once more wrote himself down as a low-grade man unfit for competitive survival. However,

—"Well, so long, Johnny," swam off in the direction of a star where Johnny Bannon had seen a flashlight.

And as it turned out, it was, indeed, a flashlight, and Dillon was pulled out of the water to go on stoking and accelerating the process of national decadence.

"My last letter," continued Cooper, "was written in October, 1912, in the Tombs. The author was one Frank Cirofici, known to the patrons of educational moving-picture shows all over the country as Dago Frank. It was addressed to one Big Jack Zelig, a distinguished ornament of our Great White Way, cut down before his time by a bullet from behind. Cirofici wrote:

I know the night I heard Jip and Lefty were arrested I cried like a little baby.—Dear pal, I have more faith in you than in any living being in this country. I tell you the truth right from my heart. I don't know you long, Jack, and I think if it wasn't for you, I don't know what would happen to me. Being I am a Dago, of course, you don't know what I know."

"Please," said Harding, "please don't knock a hole into your own argument by asking us to shed tears over the undefiled wells of purity that lie deep in the soul of the Bowery gunman. You won't contend that Dago Frank, when he leaves us, will be a loss to the nation."

"It would be an act of delusion on my part," said Cooper, "to expect you to see what I am driving at without going to the trouble of spelling it out for you, Harding, even if you do belong to the classes of superior social worth. What I want to express is the justifiable wrath which possesses me at this silly habit of taking a pile of figures and adding them up and dividing by three and deducing therefrom scarlet visions of Decadence and the fall of Rome and Trafalgar, and all that rot. What if empires, and republics, and incomes, and the size of families do rise and fall? Does the soul of man decay? Do the primitive loyalties decay? As long as we have men like Charles Crawl and Samuel Howard, do you think I care whether or not Harvard graduates neglect to reproduce their kind? The soul of man, as embodied in

Dillon with his 'So long, Johnny,' is as sound to-day as it was ten thousand years ago, before the human race entered on its decline by putting on clothes. And Cirofici, pouring his soul out to his 'pal,' crying like a child over those poor lambs, Lefty Lewis and Gyp the Blood —"

"If that's what you mean," said Harding with suspicious humility, "I quite agree with you. You know, I have often —"

"Once you agree with me," said Cooper, "I don't see why it is necessary for you to continue."

EGDON HEATH AND CLYM¹

By THOMAS HARDY

EGDON HEATH

A Saturday afternoon in November was approaching the time of twilight, and the vast tract of uninclosed wild known as Egdon Heath embrowned itself moment by moment. Overhead the hollow stretch of whitish cloud shutting out the sky was as a tent which had the whole heath for its floor.

The heaven being spread with this pallid screen and the earth with the darkest vegetation, their meeting line at the horizon was clearly marked. In such contrast the heath wore the appearance of an installment of night which had taken up its place before its astronomical hour was come: darkness had to a great extent arrived hereon, while day stood distinct in the sky. Looking upwards, a furze-cutter would have been inclined to continue work; looking down, he would have decided to finish his fagot and go home. The distant rims of the world and of the firmament seemed to be a division in time no less than a division in matter. The face of the heath by its mere complexion added half an hour to evening; it could in like manner retard the dawn, sadden noon, anticipate the frowning of storms scarcely generated, and intensify the opacity of a moonless midnight to a cause of shaking and dread.

In fact, precisely at this transitional point of its nightly roll into darkness the great and particular glory of the Egdon waste began, and nobody could be said to understand

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the heath who had not been there at such a time. It could best be felt when it could not clearly be seen, its complete effect and explanation lying in this and the succeeding hours before the next dawn: then, and only then, did it tell its true tale. The spot was, indeed, a near relation of night, and when night showed itself an apparent tendency to gravitate together could be perceived in its shades and the scene. The somber stretch of rounds and hollows seemed to rise and meet the evening gloom in pure sympathy, the heath exhaling darkness as rapidly as the heavens precipitated it. And so the obscurity in the air and the obscurity in the land closed together in a black fraternization towards which each advanced half-way.

The place became full of a watchful intentness now; for when other things sank brooding to sleep the heath appeared slowly to awake and listen. Every night its Titanic form seemed to await something; but it had waited thus, unmoved, during so many centuries, through the crises of so many things, that it could only be imagined to await one last crisis — the final overthrow.

It was a spot which returned upon the memory of those who loved it with an aspect of peculiar and kindly congruity. Smiling champignons of flowers and fruit hardly do this, for they are permanently harmonious only with an existence of better reputation as to its issues than the present. Twilight combined with the scenery of Egdon Heath to evolve a thing majestic without severity, impressive without showiness, emphatic in its admonitions, grand in its simplicity. The qualifications which frequently invest the façade of a prison with far more dignity than is found in the façade of a palace double its size lent to this heath a sublimity in which spots renowned for beauty of the accepted kind are utterly wanting. Fair prospects wed happily with fair times; but alas, if times be not fair! Men have oftener suffered from the mockery of a place too smiling for their reason than from the oppression of surroundings oversadly tinged. Haggard

Egdon appealed to a subtler and scarcer instinct, to a more recently learnt emotion, than that which responds to the sort of beauty called charming and fair.

Indeed, it is a question if the exclusive reign of this orthodox beauty is not approaching its last quarter. The new Vale of Tempe may be a gaunt waste in Thule; human souls may find themselves in closer and closer harmony with external things wearing a somberness distasteful to our race when it was young. The time seems near, if it has not actually arrived, when the chastened sublimity of a moor, a sea, or a mountain will be all of nature that is absolutely in keeping with the moods of the more thinking among mankind. And ultimately, to the commonest tourist, spots like Iceland may become what the vineyards and myrtle-gardens of South Europe are to him now; and Heidelberg and Baden be passed unheeded as he hastens from the Alps to the sand-dunes of Scheveningen.

The most thorough-going ascetic could feel that he had a natural right to wander on Egdon: he was keeping within the line of legitimate indulgence when he laid himself open to influences such as these. Colors and beauties so far subdued were, at least, the birthright of all. Only in summer days of highest feather did its mood touch the level of gaiety. Intensity was more usually reached by way of the solemn than by way of the brilliant, and such a sort of intensity was often arrived at during winter darkness, tempests, and mists. Then Egdon was aroused to reciprocity; for the storm was its lover, and the wind its friend. Then it became the home of strange phantoms; and it was found to be the hitherto unrecognized original of those wild regions of obscurity which are vaguely felt to be compassing us about in midnight dreams of flight and disaster, and are never thought of after the dream till revived by scenes like this.

It was at present a place perfectly accordant with man's nature — neither ghastly, hateful, nor ugly: neither commonplace, unmeaning, nor tame; but, like man, slighted and

enduring; and withal singularly colossal and mysterious in its swarthy monotony. As with some persons who have long lived apart, solitude seemed to look out of its countenance. It had a lonely face, suggesting tragical possibilities.

This obscure, obsolete, superseded country figures in Domesday. Its condition is recorded therein as that of heathy, furzy, briary wilderness—"Bruaria." Then follows the length and breadth in leagues; and, though some uncertainty exists as to the exact extent of this ancient lineal measure, it appears from the figures that the area of Egdon down to the present day has but little diminished. "Turbaria Bruaria"—the right of cutting heath-turf—occurs in characters relating to the district. "Overgrown with heth and mosse," says Leland of the same dark sweep of country.

Here at least were intelligible facts regarding landscape—far-reaching proofs productive of genuine satisfaction. The untamable, Ishmaelitish thing that Egdon now was it always had been. Civilization was its enemy; and ever since the beginning of vegetation its soil had worn the same antique brown dress, the natural and invariable garment of the particular formation. In its venerable one coat lay a certain vein of satire on human vanity in clothes. A person on a heath in raiment of modern cut and colors has more or less an anomalous look. We seem to want the oldest and simplest human clothing where the clothing of the earth is so primitive.

To recline on a stump of thorn in the central valley of Egdon, between afternoon and night, as now, where the eye could reach nothing of the world outside the summits and shoulders of heathland which filled the whole circumference of its glance, and to know that everything around and underneath had been from prehistoric time as unaltered as the stars overhead, gave ballast to the mind adrift on change, and harassed by the irrepressible New. The great inviolate place had an ancient permanence which the sea cannot claim. Who can say of a particular sea that it is old? Distilled by the sun, kneaded by the moon, it is renewed in a year, in a

day, or in an hour. The sea changed, the fields changed, the rivers, the villages, and the people changed, yet Egdon remained. Those surfaces are neither so steep as to be destructible by weather, nor so flat as to be the victims of floods and deposits. With the exception of an aged highway and a still more aged barrow presently to be referred to — themselves almost crystallized to natural products by long continuance — even the trifling irregularities were not caused by pick-ax, plow, or spade, but remained as the very finger-touches of the last geologic change.

CLYM

A face showed itself with marked distinctness against the dark-tanned wood of the upper part. The owner, who was leaning against the settle's outer end, was Clement Yeobright, or Clym, as he was called here. The spectacle constituted an area of two feet in Rembrandt's intensest manner. A strange power in the loungee's appearance lay in the fact that, though his whole figure was visible, the observer's eye was only aware of his face.

To one of middle age the countenance was that of a young man, though a youth might hardly have seen any necessity for the term of immaturity. But it was really one of those faces which convey less the idea of so many years as its age than of so much experience as its store. The number of their years may have adequately summed up Jared, Mahalaleel, and the rest of the antediluvians, but the age of a modern man is to be measured by the intensity of his history.

The face was well shaped, even excellently. But the mind within was beginning to use it as a mere waste tablet whereon to trace its idiosyncrasies as they developed themselves. The beauty here visible would in no long time be ruthlessly overrun by its parasite, thought, which might just as well have fed upon a plainer exterior where there was nothing it could harm. Had Heaven preserved Yeobright from a wearing

habit of meditation, people would have said, "A handsome man." Had his brain unfolded under sharper contours they would have said, "A thoughtful man." But an inner strenuousness was preying upon an outer symmetry, and they rated his looks as singular.

Hence people who began by beholding him ended by perusing him. His countenance was overlaid with legible meanings. Without being thought-worn he yet had certain marks derived from a perception of his surroundings, such as are not unfrequently found on men at the end of the four or five years of endeavor which follow the close of placid pupilage. He already showed that thought is a disease of flesh, and indirectly bore evidence that ideal physical beauty is incompatible with emotional development and a full recognition of the coil of things. Mental luminousness must be fed with the oil of life, even though there is already a physical need for it; and the pitiful sight of two demands on one supply was just showing itself here.

When standing before certain men the philosopher regrets that thinkers are but perishable tissue, the artist that perishable tissue has to think. Thus to deplore, each from his point of view, the mutually destructive interdependence of spirit and flesh would have been instinctive with these in critically observing Yeobright.

As for his look, it was a natural cheerfulness striving against depression from without, and not quite succeeding. The look suggested isolation, but it revealed something more. As is usual with bright natures, the deity that lies ignominiously chained with an ephemeral human carcass shone out of him like a ray.

In Clym Yeobright's face could be dimly seen the typical countenance of the future. Should there be a classic period to art hereafter, its Pheidias may produce such faces. The view of life as a thing to be put up with, replacing that zest for existence which was so intense in early civilizations, must ultimately enter so thoroughly into the constitution of the

advanced races that its facial expression will become accepted as a new artistic departure. People already feel that a man who lives without disturbing a curve of feature, or setting a mark of mental concern anywhere upon himself, is too far removed from modern perceptiveness to be a modern type. Physically beautiful men — the glory of the race when it was young — are almost an anachronism now; and we may wonder whether, at some time or other, physically beautiful women may not be an anachronism likewise.

The truth seems to be that a long line of disillusionive centuries has permanently displaced the Hellenic idea of life, or whatever it may be called. What the Greeks only suspected we know well; what their *Æschylus* imagined our nursery children feel. That old-fashioned reveling in the general situation grows less and less possible as we uncover the defects of natural laws, and see the quandary that man is in by their operation.

The lineaments which will get embodied in ideals based upon this new recognition will probably be akin to those of Yeobright. The observer's eye was arrested, not by his face as a picture, but by his face as a page; not by what it was, but by what it recorded. His features were attractive in the light of symbols, as sounds intrinsically common become attractive in language, and as shapes intrinsically simple become interesting in writing.

EL DORADO: ÆS TRIPLEX: PULVIS ET UMBRA¹

BY ROBERT LOUIS STEVENSON

EL DORADO

It seems as if a great deal were attainable in a world where there are so many marriages and decisive battles, and where we all, at certain hours of the day, and with great gusto and despatch, stow a portion of victuals finally and irretrievably into the bag which contains us. And it would seem also, on a hasty view, that the attainment of as much as possible was the one goal of man's contentious life. And yet, as regards the spirit, this is but a semblance. We live in an ascending scale when we live happily, one thing leading to another in an endless series. There is always a new horizon for onward-looking men, and although we dwell on a small planet, immersed in petty business and not enduring beyond a brief period of years, we are so constituted that our hopes are inaccessible, like stars, and the term of hoping is prolonged until the term of life. To be truly happy is a question of how we begin and not of how we end, of what we want and not of what we have. An aspiration is a joy forever, a possession as solid as a landed estate, a fortune which we can never exhaust and which gives us year by year a revenue of pleasurable activity. To have many of these is to be spiritually rich. Life is only a very dull and ill-directed theatre unless we have some interests in the piece; and to those who have neither art nor science, the world is a mere arrangement of colors, or a rough footway where they may very well break their shins. It is in virtue of his own desires and curiosities

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that any man continues to exist with even patience, that he is charmed by the look of things and people, and that he awakens every morning with a renewed appetite for work and pleasure. Desire and curiosity are the two eyes through which he sees the world in the most enchanted colors: it is they that make women beautiful or fossils interesting: and the man may squander his estate and come to beggary, but if he keeps these two amulets he is still rich in the possibilities of pleasure. Suppose he could take one meal so compact and comprehensive that he should never hunger any more; suppose him, at a glance, to take in all the features of the world and allay the desire for knowledge; suppose him to do the like in any province of experience—would not that man be in a poor way for amusement ever after?

One who goes touring on foot with a single volume in his knapsack reads with circumspection, pausing often to reflect, and often laying the book down to contemplate the landscape or the prints in the inn parlor; for he fears to come to an end of his entertainment, and be left companionless on the last stages of his journey. A young fellow recently finished the works of Thomas Carlyle, winding up, if we remember aright, with the ten note-books upon Frederick the Great. "What!" cried the young fellow, in consternation, "is there no more Carlyle? Am I left to the daily papers?" A more celebrated instance is that of Alexander, who wept bitterly because he had no more worlds to subdue. And when Gibbon had finished the *Decline and Fall*, he had only a few moments of joy, and it was with a "sober melancholy" that he parted from his labors.

Happily we all shoot at the moon with ineffectual arrows; our hopes are set on inaccessible El Dorado; we come to an end of nothing here below. Interests are only plucked up to sow themselves again, like mustard. You would think, when the child was born, there would be an end to trouble; and yet it is only the beginning of fresh anxieties; and when you have seen it through its teething and its education, and

at last its marriage, alas! it is only to have new fears, new quivering sensibilities, with every day; and the health of your children's children grows as touching a concern as that of your own. Again, when you have married your wife, you would think you were got upon a hilltop, and might begin to go downward by an easy slope. But you have only ended courting to begin marriage. Falling in love and winning love are often difficult tasks to overbearing and rebellious spirits; but to keep in love is also a business of some importance, to which both man and wife must bring kindness and good will. The true love story commences at the altar, when there lies before the married pair a most beautiful contest of wisdom and generosity, and a lifelong struggle towards an unattainable ideal. Unattainable? Ay surely unattainable, from the very fact that they are two instead of one.

"Of making books there is no end," complained the preacher; and did not perceive how highly he was praising letters as an occupation. There is no end, indeed, to making books or experiments, or to travel, or to gathering wealth. Problem gives rise to problem. We may study forever, and we are never as learned as we would. We have never made a statue worthy of our dreams. And when we have discovered a continent, or crossed a chain of mountains, it is only to find another ocean or another plain upon the further side. In the infinite universe there is room for our swiftest diligence and to spare. It is not like the works of Carlyle, which can be read to an end. Even in a corner of it, in a private park, or in the neighborhood of a single hamlet, the weather and the seasons keep so deftly changing that although we walk there for a lifetime there will be always something new to startle and delight us.

There is only one wish realizable on the earth; only one thing that can be perfectly attained: Death. And from a variety of circumstances we have no one to tell us whether it be worth attaining.

A strange picture we make on our way to our chimæras,

ceaselessly marching, grudging ourselves the time for rest; indefatigable, adventurous pioneers. It is true that we shall never reach the goal; it is even more than probable that there is no such place; and if we lived for centuries and were endowed with the powers of a god, we should find ourselves not much nearer what we wanted at the end. O toiling hands of mortals! O unwearied feet, traveling ye know not whither! Soon, soon, it seems to you, you must come forth on some conspicuous hilltop, and but a little way further, against the setting sun, descry the spires of El Dorado. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labor.

ÆS TRIPLEX

The changes wrought by death are in themselves so sharp and final, and so terrible and melancholy in their consequences, that the thing stands alone in man's experience, and has no parallel upon earth. It outdoes all other accidents because it is the last of them. Sometimes it leaps suddenly upon its victims, like a Thug; sometimes it lays a regular siege and creeps upon their citadel during a score of years. And when the business is done, there is sore havoc made in other people's lives, and a pin knocked out by which many subsidiary friendships hung together. There are empty chairs, solitary walks, and single beds at night. Again in taking away our friends, death does not take them away utterly, but leaves behind a mocking, tragical, and soon intolerable residue, which must be hurriedly concealed. Hence a whole chapter of sights and customs striking to the mind, from the pyramids of Egypt to the gibbets and dule trees of mediæval Europe. The poorest persons have a bit of pageant going towards the tomb; memorial stones are set up over the least memorable; and, in order to preserve some show of respect for what remains of our old loves and friendships, we must accompany it with much grimly ludicrous

ceremonial, and the hired undertaker parades before the door. All this, and much more of the same sort, accompanied by the eloquence of poets, has gone a great way to put humanity in error; nay, in many philosophies the error has been embodied and laid down with every circumstance of logic; although in real life the bustle and swiftness, in leaving people little time to think, have not left them time enough to go dangerously wrong in practice.

As a matter of fact, although few things are spoken of with more fearful whisperings than this prospect of death, few have less influence on conduct under healthy circumstances. We have all heard of cities in South America built upon the side of fiery mountains, and how, even in this tremendous neighborhood, the inhabitants are not a jot more impressed by the solemnity of mortal conditions than if they were delving gardens in the greenest corner of England. There are serenades and suppers and much gallantry among the myrtles overhead; and meanwhile the foundation shudders underfoot, the bowels of the mountain growl, and at any moment living ruin may leap sky-high into the moonlight, and tumble man and his merry-making in the dust. In the eyes of very young people, and very dull old ones, there is something indescribably reckless and desperate in such a picture. It seems not credible that respectable married people, with umbrellas, should find appetite for a bit of supper within quite a long distance of a fiery mountain; ordinary life begins to smell of high-handed debauch when it is carried on so close to a catastrophe; and even cheese and salad, it seems, could hardly be relished in such circumstances without something like a defiance of the Creator. It should be a place for nobody but hermits dwelling in prayer and maceration, or mere born-devils drowning care in a perpetual carouse.

And yet, when one comes to think upon it calmly, the situation of these South American citizens forms only a very pale figure for the state of ordinary mankind. This world itself, traveling blindly and swiftly in overcrowded space, among a

million other worlds traveling blindly and swiftly in contrary directions, may very well come by a knock that would set it into explosion like a penny squib. And what, pathologically looked at, is the human body with all its organs, but a mere bagful of petards? The least of these is as dangerous to the whole economy as the ship's powder-magazine to the ship; and with every breath we breathe, and every meal we eat, we are putting one or more of them in peril. If we clung as devotedly as some philosophers pretend we do to the abstract idea of life, or were half as frightened as they make out we are for the subversive accident that ends it all, the trumpets might sound by the hour and no one would follow them into battle — the blue-peter might fly at the truck, but who would climb into a sea-going ship? Think (if these philosophers were right) with what a preparation of spirit we should affront the daily peril of the dinner-table: a deadlier spot than any battlefield in history, where the far greater proportion of our ancestors have miserably left their bones! What woman would ever be lured into marriage, so much more dangerous than the wildest sea? And what would it be to grow old? For, after a certain distance, every step we take in life we find the ice growing thinner below our feet, and all around us and behind us we see our contemporaries going through. By the time a man gets well into the seventies, his continued existence is a mere miracle; and when he lays his old bones in bed for the night, there is an overwhelming probability that he will never see the day. Do the old men mind it, as a matter of fact? Why, no. They were never merrier; they have their grog at night, and tell the raciest stories; they hear of the death of people about their own age, or even younger, not as if it was a grisly warning, but with a simple childlike pleasure at having outlived some one else; and when a draught might puff them out like a guttering candle, or a bit of a stumble shatter them like so much glass, their old hearts keep sound and unafrighted, and they go on, bubbling with laughter, through years of

man's age compared to which the valley at Balaclava was as safe and peaceful as a village cricket-green on Sunday. It may fairly be questioned (if we look to the peril only) whether it was a much more daring feat for Curtius to plunge into the gulf, than for any old gentleman of ninety to doff his clothes and clamber into bed.

Indeed, it is a memorable subject for consideration, with what unconcern and gaiety mankind pricks on along the Valley of the Shadow of Death. The whole way is one wilderness of snares, and the end of it, for those who fear the last pinch, is irrevocable ruin. And yet we go spinning through it all, like a party for the Derby. Perhaps the reader remembers one of the humorous devices of the deified Caligula: how he encouraged a vast concourse of holiday-makers on to his bridge over Baia bay: and when they were in the height of their enjoyment, turned loose the Prætorian guards among the company, and had them tossed into the sea. This is no bad miniature of the dealings of nature with the transitory race of man. Only, what a chequered picnic we have of it, even while it lasts! and into what great waters, not to be crossed by any swimmer, God's pale Prætorian throws us over in the end!

We live the time that a match flickers; we pop the cork of a ginger-beer bottle, and the earthquake swallows us on the instant. Is it not odd, is it not incongruous, is it not, in the highest sense of human speech, incredible, that we should think so highly of the ginger-beer, and regard so little the devouring earthquake? The love of Life and the fear of Death are two famous phrases that grow harder to understand the more we think about them. It is a well-known fact that an immense proportion of boat accidents would never happen if people held the sheet in their hands instead of making it fast; and yet, unless it be some martinet of a professional mariner or some landsman with shattered nerves, every one of God's creatures makes it fast. A strange in-

stance of man's unconcern and brazen boldness in the face of death!

We confound ourselves with metaphysical phrases, which we import into daily talk with noble inappropriateness. We have no idea of what death is, apart from its circumstances and some of its consequences to others; and although we have some experience of living, there is not a man on earth who has flown so high into abstraction as to have any practical guess at the meaning of the word *life*. All literature, from Job and Omar Khayyam to Thomas Carlyle or Walt Whitman, is but an attempt to look upon the human state with such largeness of view as shall enable us to rise from the consideration of living to the Definition of Life. And our sages give us about the best satisfaction in their power when they say that it is a vapor, or a show, or made out of the same stuff with dreams. Philosophy, in its more rigid sense, has been at the same work for ages; and after a myriad bald heads have wagged over the problem, and piles of words have been heaped one upon another into dry and cloudy volumes without end, philosophy has the honor of laying before us, with modest pride, her contribution towards the subject: that life is a Permanent Possibility of Sensation. Truly a fine result! A man may very well love beef, or hunting, or a woman; but surely, surely, not a Permanent Possibility of Sensation! He may be afraid of a precipice, or a dentist, or a large enemy with a club, or even an undertaker's man; but not certainly of abstract death. We may trick with the word *life* in its dozen senses until we are weary of tricking; we may argue in terms of all the philosophies on earth, but one fact remains true throughout—that we do not love life, in the sense that we are greatly preoccupied about its conservation; that we do not, properly speaking, love life at all, but living. Into the views of the least careful there will enter some degree of providence; no man's eyes are fixed entirely on the passing hour; but although we have some

anticipation of good health, good weather, wine, active employment, love, and self-approval, the sum of these anticipations does not amount to anything like a general view of life's possibilities and issues; nor are those who cherish them most vividly, at all the most scrupulous of their personal safety. To be deeply interested in the accidents of our existence, to enjoy keenly the mixed texture of human experiences, rather leads a man to disregard precautions, and risk his neck against a straw. For surely the love of living is stronger in an Alpine climber roping over a peril, or a hunter riding merrily at a stiff fence, than in a creature who lives upon a diet and walks a measured distance in the interest of his constitution.

There is a great deal of very vile nonsense talked upon both sides of the matter: tearing divines reducing life to the dimensions of a mere funeral procession, so short as to be hardly decent; and melancholy unbelievers yearning for the tomb as if it were a world too far away. Both sides must feel a little ashamed of their performances now and again when they draw in their chairs to dinner. Indeed, a good meal and a bottle of wine is an answer to most standard works upon the question. When a man's heart warms to his viands, he forgets a great deal of sophistry, and soars into a rosy zone of contemplation. Death may be knocking at the door, like the Commander's statue; we have something else in hand, thank God, and let him knock. Passing bells are ringing all the world over. All the world over, and every hour, some one is parting company with all his aches and ecstasies. For us also the trap is laid. But we are so fond of life that we have no leisure to entertain the terror of death. It is a honeymoon with us all through, and none of the longest. Small blame to us if we give our whole hearts to this glowing bride of ours, to the appetites, to honor, to the hungry curiosity of the mind, to the pleasure of the eyes in nature, and the pride of our own nimble bodies.

We all of us appreciate the sensations; but as for caring

about the Permanence of the Possibility, a man's head is generally very bald, and his senses very dull, before he comes to that. Whether we regard life as a lane leading to a dead wall — a mere bag's end, as the French say — or whether we think of it as a vestibule or gymnasium, where we wait our turn and prepare our faculties for some more noble destiny; whether we thunder in a pulpit, or pule in little atheistic poetry-books, about its vanity and brevity; whether we look justly for years of health and vigor, or are about to mount into a Bath-chair, as a step towards the hearse; in each and all of these views and situations there is but one conclusion possible: that a man should stop his ears against paralyzing terror, and run the race that is set before him with a single mind. No one surely could have recoiled with more heartache and terror from the thought of death than our respected lexicographer; and yet we know how little it affected his conduct, how wisely and boldly he walked, and in what a fresh and lively vein he spoke of life. Already an old man, he ventured on his Highland tour; and his heart, bound with triple brass, did not recoil before twenty-seven individual cups of tea. As courage and intelligence are the two qualities best worth a good man's cultivation, so it is the first part of courage to be not at all abashed before the fact. A frank and somewhat headlong carriage, not looking too anxiously before, not dallying in maudlin regret over the past, stamps the man who is well armored for this world.

And not only well armored for himself, but a good friend and a good citizen to boot. We do not go to cowards for tender dealing; there is nothing so cruel as panic; the man who has least fear for his own carcass, has most time to consider others. That eminent chemist who took his walks abroad in tin shoes, and subsisted wholly upon tepid milk, had all his work cut out for him in considerate dealings with his own digestion. So soon as prudence has begun to grow up in the brain, like a dismal fungus, it finds its first expression in a paralysis of generous acts. The victim begins to shrink

spiritually; he develops a fancy for parlors with a regulated temperature, and takes his morality on the principle of tin shoes and tepid milk. The care of one important body or soul becomes so engrossing, that all the noises of the outer world begin to come thin and faint into the parlor with the regulated temperature; and the tin shoes go equably forward over blood and rain. To be overwise is to ossify; and the scruple-monger ends by standing stockstill. Now the man who has his heart on his sleeve, and a good whirling weather-cock of a brain, who reckons his life as a thing to be dashingly used and cheerfully hazarded, makes a very different acquaintance of the world, keeps all his pulses going true and fast, and gathers impetus as he runs, until, if he be running towards anything better than wildfire, he may shoot up and become a constellation in the end. Lord look after his health, Lord have a care of his soul, says he; and he has at the key of the position, and swashes through incongruity and peril towards his aim. Death is on all sides of him with pointed batteries, as he is on all sides of all of us; unfortunate surprises gird him round; mim-mouthed friends and relations hold up their hands in quite a little elegiacal synod about his path: and what cares he for all this? Being a true lover of living, a fellow with something pushing and spontaneous in his inside, he must, like any other soldier, in any other stirring, deadly warfare, push on at his best pace until he touch the goal. "A peerage or Westminster Abbey!" cried Nelson in his bright, boyish, heroic manner. These are great incentives; not for any of these, but for the plain satisfaction of living, of being about their business in some sort or other, do the brave, serviceable men of every nation tread down the nettle danger, and pass flyingly over all the stumbling-blocks of prudence. Think of the heroism of Johnson, think of that superb indifference to mortal limitation that set him upon his dictionary, and carried him through triumphantly until the end! Who, if he were wisely considerate of things at large, would ever embark upon any work much more con-

siderable than a halfpenny post-card? Who would project a serial novel, after Thackeray and Dickens had each fallen in mid-course? Who would find heart enough to begin to live, if he dallied with the consideration of death?

And, after all, what sorry and pitiful quibbling all this is! To forego all the issues of living in a parlor with a regulated temperature — as if that were not to die a hundred times over, and for ten years at a stretch! As if it were not to die in one's own lifetime, and without even the sad immunities of death! As if it were not to die, and yet be the patient spectators of our own pitiable change! The Permanent Possibility is preserved, but the sensations carefully held at arm's length, as if one kept a photographic plate in a dark chamber. It is better to lose health like a spendthrift than to waste it like a miser. It is better to live and be done with it, than to die daily in the sickroom. By all means begin your folio; even if the doctor does not give you a year, even if he hesitates about a month, make one brave push and see what can be accomplished in a week. It is not only in finished undertakings that we ought to honor useful labor. A spirit goes out of the man who means execution, which outlives the most untimely ending. All who have meant good work with their whole hearts, have done good work, although they may die before they have the time to sign it. Every heart that has beat strong and cheerfully has left a hopeful impulse behind it in the world, and bettered the tradition of mankind. And even if death catch people, like an open pitfall, and in mid-career, laying out vast projects, and planning monstrous foundations, flushed with hope, and their mouths full of boastful language, they should be at once tripped up and silenced: is there not something brave and spirited in such a termination? and does not life go down with a better grace, foaming in full body over a precipice, than miserably straggling to an end in sandy deltas? When the Greeks made their fine saying that those whom the gods love die young, I cannot help believing they had this sort of death also in their eye. For

surely, at whatever age it overtake the man, this is to die young. Death has not been suffered to take so much as an illusion from his heart. In the hot-fit of life, a tiptoe on the highest point of being, he passes at a bound on to the other side. The noise of the mallet and chisel is scarcely quenched, the trumpets are hardly done blowing, when, trailing with him clouds of glory, this happy-starred, full-blooded spirit shoots into the spiritual land.

PULVIS ET UMBRA

We look for some reward of our endeavors and are disappointed; not success, not happiness, not even peace of conscience, crowns our ineffectual efforts to do well. Our frailties are invincible, our virtues barren; the battle goes sore against us to the going down of the sun. The canting moralist tells us of right and wrong; and we look abroad, even on the face of our small earth, and find them change with every climate, and no country where some action is not honored for a virtue and none where it is not branded for a vice; and we look in our experience, and find no vital congruity in the wisest rules, but at the best a municipal fitness. It is not strange if we are tempted to despair of good. We ask too much. Our religions and moralities have been trimmed to flatter us, till they are all emasculate and sentimentalized, and only please and weaken. Truth is of a rougher strain. In the harsh face of life, faith can read a bracing gospel. The human race is a thing more ancient than the ten commandments; and the bones and revolutions of the Kosmos, in whose joints we are but moss and fungus, more ancient still.

I

Of the Kosmos in the last resort, science reports many doubtful things and all of them appalling. There seems no substance to this solid globe on which we stamp: nothing but symbols and ratios. Symbols and ratios carry us and bring us forth and beat us down; gravity that swings the incommensurable suns and worlds through space, is but a figment

varying inversely as the squares of distances; and the suns and worlds themselves, imponderable figures of abstraction, NH_3 and H_2O . Consideration dares not dwell upon this view; that way madness lies; science carries us into zones of speculation, where there is no habitable city for the mind of man.

But take the Kosmos with a grosser faith, as our senses give it us. We behold space sown with rotatory islands, suns and worlds and the shards and wrecks of systems: some, like the sun, still blazing; some rotting, like the earth; others, like the moon, stable in desolation. All of these we take to be made of something we call matter: a thing which no analysis can help us to conceive; to whose incredible properties no familiarity can reconcile our minds. This stuff, when not purified by the lustration of fire, rots uncleanly into something we call life; seized through all its atoms with a pediculous malady; swelling in tumors that become independent, sometimes even (by an abhorrent prodigy) locomotory; one splitting into millions, millions cohering into one, used as we are to it, yet strikes us with occasional disgust, and the profusion of worms in a piece of ancient turf, or the air of a marsh darkened with insects, will sometimes check our breathing so that we aspire for cleaner places. But none is clean: the moving sand is infected with lice; the pure spring, where it bursts out of the mountain, is a mere issue of worms; even in the hard rock the crystal is forming.

In two main shapes this eruption covers the countenance of the earth: the animal and the vegetable: one in some degree the inversion of the other: the second rooted to the spot; the first coming detached out of its natal mud, and scurrying abroad with the myriad feet of insects or towering into the heavens on the wings of birds: a thing so inconceivable that, if it be well considered, the heart stops. To what passes with the anchored vermin, we have little clue: doubtless they have their joys and sorrows, their delights and killing agonies: it appears not how. But of the locomotory, to which we our-

seives belong, we can tell more. These share with us a thousand miracles: the miracles of sight, of hearing, of the projection of sound, things that bridge space; the miracles of memory and reason, by which the present is conceived, and when it is gone, its image kept living in the brains of man and brute; the miracle of reproduction, with its imperious desires and staggering consequences. And to put the last touch upon this mountain mass of the revolting and the inconceivable, all these prey upon each other, lives tearing other lives in pieces, cramming them inside themselves, and by that summary process, growing fat: the vegetarian, the whale, perhaps the tree, not less than the lion of the desert; for the vegetarian is only the eater of the dumb.

Meanwhile our rotary island loaded with predatory life, and more drenched with blood, both animal and vegetable, than ever mutinied ship, scuds through space with unimaginable speed, and turns alternate cheeks to the reverberation of a blazing world, ninety million miles away.

II

What a monstrous specter is this man, the disease of the agglutinated dust, lifting alternate feet or lying drugged with slumber; killing, feeding, growing, bringing forth small copies of himself; grown upon with hair like grass, fitted with eyes that move and glitter in his face; a thing to set children screaming; — and yet looked at nearer, known as his fellows know him, how surprising are his attributes! Poor soul, here for so little, cast among so many hardships, filled with desires so incommensurate and so inconsistent, savagely surrounded, savagely descended, irremediably condemned to prey upon his fellow lives: who should have blamed him had he been of a piece with his destiny and a being merely barbarous? And we look and behold him instead filled with imperfect virtues: infinitely childish, often admirably valiant, often touchingly kind; sitting down, amidst his momentary life, to debate of right and wrong and the attributes of the deity; ris-

ing up to do battle for an egg or die for an idea; singling out his friends and his mate with cordial affection; bringing forth in pain, rearing with long-suffering solicitude, his young. To touch the heart of his mystery, we find in him one thought, strange to the point of lunacy: the thought of duty; the thought of something owing to himself, to his neighbor, to his God: an ideal of decency, to which he would rise if it were possible; a limit, of shame, below which, if it be possible, he will not stoop. The design in most men is one of conformity; here and there, in picked natures, it transcends itself and soars on the other side, arming martyrs with independence; but in all, in their degrees, it is a bosom thought:—Not in man alone, for we trace it in dogs and cats whom we know fairly well, and doubtless some similar point of honor sways the elephant, the oyster, and the louse, of whom we know so little:—But in man, at least, it sways with so complete an empire that merely selfish things come second, even with the selfish: that appetites are starved, fears are conquered, pains supported; that almost the dullest shrinks from the reproof of a glance, although it were a child's; and all but the most cowardly stand amid the risks of war; and the more noble, having strongly conceived an act as due to their ideal, affront and embrace death. Strange enough if, with their singular origin and perverted practice, they think they are to be rewarded in some future life: stranger still, if they are persuaded of the contrary, and think this blow, which they solicit, will strike them senseless for eternity. I shall be reminded what a tragedy of misconception and misconduct man at large presents: of organized injustice, cowardly violence and treacherous crime; and of the damning imperfections of the best. They cannot be too darkly drawn. Man is indeed marked for failure in his efforts to do right. But where the best consistently miscarry, how tenfold more remarkable that all should continue to strive; and surely we should find it both touching and inspiring, that in a field from which success is banished, our race should not cease to labor.

If the first view of this creature, stalking in his rotatory isle, be a thing to shake the courage of the stoutest, on this nearer sight he startles us with an admiring wonder. It matters not where we look, under what climate we observe him, in what stage of society, in what depth of ignorance, burthened with what erroneous morality; by campfires in Assiniboia, the snow powdering his shoulders, the wind plucking his blanket, as he sits, passing the ceremonial calumet and uttering his grave opinions like a Roman senator; in ships at sea, a man inured to hardship and vile pleasures, his brightest hope a fiddle in a tavern and a bedizened trull who sells herself to rob him, and he for all that simple, innocent, cheerful, kindly like a child, constant to toil, brave to drown, for others; in the slums of cities, moving among indifferent millions to mechanical employments, without hope of change in the future, with scarce a pleasure in the present, and yet true to his virtues, honest up to his lights, kind to his neighbors, tempted perhaps in vain by the bright gin-palace, perhaps long-suffering with the drunken wife that ruins him; in India (a woman this time) kneeling with broken cries and streaming tears as she drowns her child in the sacred river; in the brothel, the discard of society, living mainly on strong drink, fed with affronts, a fool, a thief, the comrade of thieves, and even here keeping the point of honor and the touch of pity, often repaying the world's scorn with service, often standing firm upon a scruple, and at a certain cost, rejecting riches: everywhere some virtue cherished or affected, everywhere some decency of thought and carriage, everywhere the ensign of man's ineffectual goodness: — ah! if I could show you this! if I could show you these men and women, all the world over, in every stage of history, under every abuse of terror, under every circumstance of failure, without hope, without help, without thanks, still obscurely fighting the lost fight of virtue, still clinging, in the brothel or on the scaffold, to some rag of honor, the poor jewel of their souls! They may seek to escape, and yet they cannot; it is not alone their privilege and glory, but their

doom; they are condemned to some nobility; all their lives long, the desire of good is at their heels, the implacable hunter.

Of all earth's meteors, here at least is the most strange and consoling: that this ennobled lemur, this hair-crowned bubble of the dust, this inheritor of a few years and sorrows, should yet deny himself his rare delights, and add to his frequent pains, and live for an ideal, however misconceived. Nor can we stop with man. A new doctrine, received with screams a little while ago by canting moralists, and still not properly worked into the body of our thoughts, lights us a step farther into the heart of this rough but noble universe. For nowadays the pride of man denies in vain his kinship with the original dust. He stands no longer like a thing apart. Close at his heels we see the dog, prince of another genus: and in him too, we see dumbly testified the same cultus of an unattainable ideal, the same constancy in failure. Does it stop with the dog? We look at our feet where the ground is blackened with the swarming ant: a creature so small, so far from us in the hierarchy of brutes, that we can scarce trace and scarce comprehend his doings; and here also, in his ordered politics and rigorous justice, we see confessed the law of duty and the fact of individual sin. Does it stop, then, with the ant? Rather this desire of well-doing and this doom of frailty run through all the grades of life: rather is this earth, from the frosty top of Everest to the next margin of the internal fire, one stage of ineffectual virtues and one temple of pious tears and perseverance. The whole creation groaneth and travaileth together. It is the common and the godlike law of life. The browsers, the biters, the barkers, the hairy coats of field and forest, the squirrel in the oak, the thousand-footed creeper in the dust, as they share with us the gift of life, share with us the love of an ideal: strive like us — like us are tempted to grow weary of the struggle — to do well; like us receive at times unmerited refreshment, visitings of support, returns of courage; and are condemned like us to be crucified between that double law of the members and the will. Are

they like us, I wonder, in the timid hope of some reward, some sugar with the drug? do they, too, stand aghast at unrewarded virtues, at the sufferings of those whom, in our partiality, we take to be just, and the prosperity of such as, in our blindness, we call wicked? It may be, and yet God knows what they should look for. Even while they look, even while they repent, the foot of man treads them by thousands in the dust, the yelping hounds burst upon their trail, the bullet speeds, the knives are heating in the den of the vivisectionist; or the dew falls, and the generation of a day is blotted out. For these are creatures, compared with whom our weakness is strength, our ignorance wisdom, our brief span eternity.

And as we dwell, we living things, in our isle of terror and under the imminent hand of death, God forbid it should be man the erected, the reasoner, the wise in his own eyes — God forbid it should be man that wearies in well-doing, that despairs of unrewarded effort, or utters the language of complaint. Let it be enough for faith, that the whole creation groans in mortal frailty, strives with unconquerable constancy: surely not all in vain.

ON SHIPBOARD ¹

BY H. G. WELLS

. . . But you know this progress isn't guaranteed. We have all indeed been carried away completely by the up-rush of it all. To me now this *Carmania* seems to typify the whole thing. What matter it if there are moments when one reflects on the mysterious smallness and it would seem the un-growing quality of the human content of it all? We are, after all, astonishingly like flies on a machine that has got loose. No matter. Those people on the main-deck are the oddest crowd, strange Oriental-looking figures with Astrakhan caps, hook-noses, shifty eyes, and indisputably dirty habits, bold-eyed, red-capped, expectorating women, quaint and amazingly dirty children; Tartars there are too, and Cossacks, queer wraps, queer head-dresses, a sort of greasy picturesqueness over them all. They use the handkerchief solely as a head covering. Their deck is disgusting with fragments of food, with egg-shells they haven't had the decency to throw overboard. Collectively they have — an atmosphere. They're going where we're going, wherever that is. What matters it? What matters it, too, if these people about me in the artistic apartment talk nothing but trivialities derived from the *Daily Bulletin*, think nothing but trivialities, are, except in the capacity of paying passengers, the most ineffectual gathering of human beings conceivable? What matters it that there is no connection, no understanding whatever between them and that large and ominous crowd a plank or so and a yard or so under our feet? Or between themselves for the matter of that?

¹ Reprinted from *The Future in America* by permission of Harper and Brothers.

spiritually; he develops a fancy for parlors with a regulated temperature, and takes his morality on the principle of tin shoes and tepid milk. The care of one important body or soul becomes so engrossing, that all the noises of the outer world begin to come thin and faint into the parlor with the regulated temperature; and the tin shoes go equably forward over blood and rain. To be overwise is to ossify; and the scruple-monger ends by standing stockstill. Now the man who has his heart on his sleeve, and a good whirling weather-cock of a brain, who reckons his life as a thing to be dashingly used and cheerfully hazarded, makes a very different acquaintance of the world, keeps all his pulses going true and fast, and gathers impetus as he runs, until, if he be running towards anything better than wildfire, he may shoot up and become a constellation in the end. Lord look after his health, Lord have a care of his soul, says he; and he has at the key of the position, and swashes through incongruity and peril towards his aim. Death is on all sides of him with pointed batteries, as he is on all sides of all of us; unfortunate surprises gird him round; mim-mouthed friends and relations hold up their hands in quite a little elegiacal synod about his path: and what cares he for all this? Being a true lover of living, a fellow with something pushing and spontaneous in his inside, he must, like any other soldier, in any other stirring, deadly warfare, push on at his best pace until he touch the goal. "A peerage or Westminster Abbey!" cried Nelson in his bright, boyish, heroic manner. These are great incentives; not for any of these, but for the plain satisfaction of living, of being about their business in some sort or other, do the brave, serviceable men of every nation tread down the nettle danger, and pass flyingly over all the stumbling-blocks of prudence. Think of the heroism of Johnson, think of that superb indifference to mortal limitation that set him upon his dictionary, and carried him through triumphantly until the end! Who, if he were wisely considerate of things at large, would ever embark upon any work much more con-

siderable than a halfpenny post-card? Who would project a serial novel, after Thackeray and Dickens had each fallen in mid-course? Who would find heart enough to begin to live, if he dallied with the consideration of death?

And, after all, what sorry and pitiful quibbling all this is! To forego all the issues of living in a parlor with a regulated temperature — as if that were not to die a hundred times over, and for ten years at a stretch! As if it were not to die in one's own lifetime, and without even the sad immunities of death! As if it were not to die, and yet be the patient spectators of our own pitiable change! 'The Permanent Possibility is preserved, but the sensations carefully held at arm's length, as if one kept a photographic plate in a dark chamber. It is better to lose health like a spendthrift than to waste it like a miser. It is better to live and be done with it, than to die daily in the sickroom. By all means begin your folio; even if the doctor does not give you a year, even if he hesitates about a month, make one brave push and see what can be accomplished in a week. It is not only in finished undertakings that we ought to honor useful labor. A spirit goes out of the man who means execution, which outlives the most untimely ending. All who have meant good work with their whole hearts, have done good work, although they may die before they have the time to sign it. Every heart that has beat strong and cheerfully has left a hopeful impulse behind it in the world, and bettered the tradition of mankind. And even if death catch people, like an open pitfall, and in mid-career, laying out vast projects, and planning monstrous foundations, flushed with hope, and their mouths full of boastful language, they should be at once tripped up and silenced: is there not something brave and spirited in such a termination? and does not life go down with a better grace, foaming in full body over a precipice, than miserably straggling to an end in sandy deltas? When the Greeks made their fine saying that those whom the gods love die young, I cannot help believing they had this sort of death also in their eye. For

surely, at whatever age it overtake the man, this is to die young. Death has not been suffered to take so much as an illusion from his heart. In the hot-fit of life, a tiptoe on the highest point of being, he passes at a bound on to the other side. The noise of the mallet and chisel is scarcely quenched, the trumpets are hardly done blowing, when, trailing with him clouds of glory, this happy-starred, full-blooded spirit shoots into the spiritual land.

PULVIS ET UMBRA

We look for some reward of our endeavors and are disappointed; not success, not happiness, not even peace of conscience, crowns our ineffectual efforts to do well. Our frailties are invincible, our virtues barren; the battle goes sore against us to the going down of the sun. The canting moralist tells us of right and wrong; and we look abroad, even on the face of our small earth, and find them change with every climate, and no country where some action is not honored for a virtue and none where it is not branded for a vice; and we look in our experience, and find no vital congruity in the wisest rules, but at the best a municipal fitness. It is not strange if we are tempted to despair of good. We ask too much. Our religions and moralities have been trimmed to flatter us, till they are all emasculate and sentimentalized, and only please and weaken. Truth is of a rougher strain. In the harsh face of life, faith can read a bracing gospel. The human race is a thing more ancient than the ten commandments; and the bones and revolutions of the Kosmos, in whose joints we are but moss and fungus, more ancient still.

I

Of the Kosmos in the last resort, science reports many doubtful things and all of them appalling. There seems no substance to this solid globe on which we stamp: nothing but symbols and ratios. Symbols and ratios carry us and bring us forth and beat us down; gravity that swings the incommensurable suns and worlds through space, is but a figment

varying inversely as the squares of distances; and the suns and worlds themselves, imponderable figures of abstraction, NH_3 and H_2O . Consideration dares not dwell upon this view; that way madness lies; science carries us into zones of speculation, where there is no habitable city for the mind of man.

But take the Kosmos with a grosser faith, as our senses give it us. We behold space sown with rotatory islands, suns and worlds and the shards and wrecks of systems: some, like the sun, still blazing; some rotting, like the earth; others, like the moon, stable in desolation. All of these we take to be made of something we call matter: a thing which no analysis can help us to conceive; to whose incredible properties no familiarity can reconcile our minds. This stuff, when not purified by the lustration of fire, rots uncleanly into something we call life; seized through all its atoms with a pediculous malady; swelling in tumors that become independent, sometimes even (by an abhorrent prodigy) locomotory; one splitting into millions, millions cohering into one, used as we are to it, yet strikes us with occasional disgust, and the profusion of worms in a piece of ancient turf, or the air of a marsh darkened with insects, will sometimes check our breathing so that we aspire for cleaner places. But none is clean: the moving sand is infected with lice; the pure spring, where it bursts out of the mountain, is a mere issue of worms; even in the hard rock the crystal is forming.

In two main shapes this eruption covers the countenance of the earth: the animal and the vegetable: one in some degree the inversion of the other: the second rooted to the spot; the first coming detached out of its natal mud, and scurrying abroad with the myriad feet of insects or towering into the heavens on the wings of birds: a thing so inconceivable that, if it be well considered, the heart stops. To what passes with the anchored vermin, we have little clue: doubtless they have their joys and sorrows, their delights and killing agonies: it appears not how. But of the locomotory, to which we our-

seives belong, we can tell more. These share with us a thousand miracles: the miracles of sight, of hearing, of the projection of sound, things that bridge space; the miracles of memory and reason, by which the present is conceived, and when it is gone, its image kept living in the brains of man and brute; the miracle of reproduction, with its imperious desires and staggering consequences. And to put the last touch upon this mountain mass of the revolting and the inconceivable, all these prey upon each other, lives tearing other lives in pieces, cramming them inside themselves, and by that summary process, growing fat: the vegetarian, the whale, perhaps the tree, not less than the lion of the desert; for the vegetarian is only the eater of the dumb.

Meanwhile our rotary island loaded with predatory life, and more drenched with blood, both animal and vegetable, than ever mutinied ship, scuds through space with unimaginable speed, and turns alternate cheeks to the reverberation of a blazing world, ninety million miles away.

II

What a monstrous specter is this man, the disease of the agglutinated dust, lifting alternate feet or lying drugged with slumber; killing, feeding, growing, bringing forth small copies of himself; grown upon with hair like grass, fitted with eyes that move and glitter in his face; a thing to set children screaming;—and yet looked at nearer, known as his fellows know him, how surprising are his attributes! Poor soul, here for so little, cast among so many hardships, filled with desires so incommensurate and so inconsistent, savagely surrounded, savagely descended, irremediably condemned to prey upon his fellow lives: who should have blamed him had he been of a piece with his destiny and a being merely barbarous? And we look and behold him instead filled with imperfect virtues: infinitely childish, often admirably valiant, often touchingly kind; sitting down, amidst his momentary life, to debate of right and wrong and the attributes of the deity; ris-

With her broken Christs have died.
O beautiful half-god city of visions and love!
O hideous half-brute city of hate!
O wholly human and baffled and passionate town!
The throes of thy burgeoning, stress of thy fight,
Thy bitter, blind struggle to gain for thy body a soul,
I have known, I have felt, and been shaken thereby!
Wakened and shaken and broken,
For I hear in thy thunders terrific that throb through thy
rapid veins
The beat of the heart of a world.

CHICAGO ¹

BY CARL SANDBURG

Hog Butcher for the World,
Tool Maker, Stacker of Wheat,
Player with Railroads and the
Nation's Freight Handler;
Stormy, husky, brawling,
City of the Big Shoulders:

They tell me you are wicked and I believe them, for I have
seen your painted women under the gas lamps luring the
farm boys.

And they tell me you are crooked and I answer: Yes, it is true
I have seen the gunman kill and go free to kill again.

And they tell me you are brutal and my reply is: On the faces
of women and children I have seen the marks of wan-
ton hunger.

And having answered so I turn once more to those who sneer
at this my city and I give them back the sneer and say
to them:

Come and show me another city with lifted head singing so
proud to be alive and coarse and strong and cunning.

Flinging magnetic curses amid the toil of piling job on job,
here is a tall bold slugger set vivid against the little soft
cities;

Fierce as a dog with tongue lapping for action, cunning as a
savage pitted against the wilderness,

Bareheaded,
Shovelling,

¹ Reprinted from *Chicago Poems* by permission of Henry Holt and Company.

Wrecking,
Planning,
Building, breaking, rebuilding,
Under the smoke, dust all over his mouth, laughing with white
teeth,
Under the terrible burden of destiny laughing as a young man
laughs,
Laughing even as an ignorant fighter laughs who has never
lost a battle,
Bragging and laughing that under his wrists is the pulse, and
under his ribs the heart of the people,
Laughing!
Laughing the stormy, husky, brawling laughter of Youth,
half-naked, sweating, proud to be Hog Butcher, Tool
Maker, Stacker of Wheat, Player with Railroads and
Freight Handler to the Nation.

WOONSOCKET, CITY OF MILLS¹

BY JAMES CHURCH ALVORD

City of scarlet nights,
 Into whose evening sky splendors of mad flame leap, crimson of blast-fire lights,
Orange reflections spilled up and down waters black, blood-red of cinder sparks
 Blown over blurring heights:

Down on your canyoned streets,
 Crowded with laughing girls, jostled by boys, alien with alien meets,
Sloughs off the ancient speech, breaks through the gruff new talk;
 Slowly each stunted soul into a new man beats.

Maddest of music hums out of your days.
 Millions of shuttles snort, spearing your looms; drum of unnumbered feet, rumblings of drays,
Roar out your wealth and power; banners of gritty smoke
 Dim the sun's rays.

Ever your river grim,
 Amber as honey-clots, fouled by far towns, screams forth its labor hymn.
Factories silver-gray, rosy as clouds of dawn, bronze as October leaves,
 Crowd to its brim.

¹ Reprinted from *The Yale Review* of July, 1919, by permission of the author and of the editor.

He who has eyes to see
Sees you are beautiful. He who has ears to hear hears holy
melody.
All the high aims of you, all the gross sins of you, all the fierce
rush of you,
Brawl into poetry.

Fables of fairer towns into your gaunt squares flow.
Venice is rusty-white. Snaky brown seaweeds sprawl, barnacles grow,
Over her marble wharfs. Florence is tawny-brown. Brown
is the hue of death.
Shadows they are and ghosts. You — swarm and glow.

Womb of a nation's birth, hulk with hot struggle rife,
All the diviner things, work, faith, and brotherhood, bloom
from your bitter strife.
Laugh, Mother-of-a-race! Shout all your rowdy songs!
Shout — you are Life!

THE NEW WORLD

**V. MIRRORS ITS IDEALS OF INDIVIDU-
ALITY, SANITY AND BEAUTY**

enquiry. The Devil took all that off their hands. He had either to "be good" or else he "got the fork," just as in our time the unsuccessful comedian of amateur night in the vaudeville houses "gets the hook." Humanity, with the Devil to prod it from behind, moved steadily upwards on the path of moral development. Then having attained a certain elevation, it turned upon its tracks, denied that there had been any Devil, rubbed itself for a moment by way of investigation, said that there had been no prodding, and then fell to wandering about on the hilltops without any fixed idea of goal or direction.

In other words, with the disappearance of the Devil there still remains unsolved the problem of conduct, and behind it the riddle of the universe. How are we getting along without the Devil? How are we managing to be good without the fork? What is happening to our conception of goodness itself?

To begin with, let me disclaim any intention of writing of morality from the point of view of the technical, or professional, moral philosopher. Such a person would settle the whole question by a few references to pragmatism, transcendentalism, and esoteric synthesis — leaving his auditors angry but unable to retaliate. This attitude, I am happy to say, I am quite unable to adopt. I do not know what pragmatism is, and I do not care. I know the word transcendental only in connection with advertisements for "gents' furnishings." If Kant, or Schopenhauer, or Anheuser Busch have already settled these questions, I cannot help it.

In any case, it is my opinion that now-a-days we are over-ridden in the specialties, each in his own department of learning, with his tags, and label, and his pigeon-hole category of proper names, precluding all discussion by ordinary people. No man may speak fittingly of the soul without spending at least six weeks in a theological college; morality is the province of the moral philosopher who is prepared to pelt the intruder back over the fence with a shower of German com-

mentaries. Ignorance, in its wooden shoes, shuffles around the portico of the temple of learning, stumbling among the litter of terminology. The broad field of human wisdom has been cut into a multitude of little professorial rabbit warrens. In each of these a specialist burrows deep, scratching out a shower of terminology, head down in an unlovely attitude which places an interlocutor at a grotesque conversational disadvantage.

May I digress a minute to show what I mean by the inconvenience of modern learning? This happened at a summer boarding house where I spent a portion of the season of rest, in company with a certain number of ordinary, ignorant people like myself. We got on well together. In the evenings on the veranda we talked of nature and of its beauties, of the stars and why they were so far away — we didn't know their names, thank God — and such like simple topics of conversation.

Sometimes under the influence of a double-shotted sentimentalism sprung from huckleberry pie and doughnuts, we even spoke of the larger issues of life, and exchanged opinions on immortality. We used no technical terms. We knew none. The talk was harmless and happy. Then there came among us a faded man in a coat that had been black before it turned green, who was a Ph.D. of Oberlin College. The first night he sat on the veranda, somebody said how beautiful the sunset was. Then the man from Oberlin spoke up and said: "Yes, one could almost fancy it a pre-Raphaelite conception with the same chiaroscuro in the atmosphere." There was a pause. That ended all nature study for almost an hour. Later in the evening, some one who had been reading a novel said in simple language that he was sick of having the hero always come out on top. "Ah," said the man from Oberlin, "but doesn't that precisely correspond with Nitch's idea" (he meant, I suppose, Nietzsche, but he pronounced it to rhyme with "bitch") "of the dominance of man over fate?" Mr. Ezekiah Smith who kept the resort looked round admiringly and

said, "Ain't he a *terr*?" He certainly was. While the man from Oberlin stayed with us, elevating conversation was at an end, and a self-conscious ignorance hung upon the veranda like a fog.

However, let us get back to the Devil. Let us notice in the first place that because we have kicked out the Devil as an absurd and ridiculous superstition, unworthy of a scientific age, we have by no means eliminated the supernatural and the super-rational from the current thought of our time. I suppose there never was an age more riddled with superstition, more credulous, more drunkenly addicted to thaumaturgy than the present. The Devil in his palmiest days was nothing to it. In despite of our vaunted material commonsense, there is a perfect craving abroad for belief in something beyond the compass of the believable.

It shows itself in every age and class. Simpering Seventeen gets its fortune told on a weighing machine, and shudders with luxurious horror at the prospective villainy of the Dark Man who is to cross her life. Senile Seventy gravely sits on a wooden bench at a wonder-working meeting, waiting for a gentleman in a "Tuxedo" jacket to call up the soul of Napoleon Bonaparte, and ask its opinion of Mr. Taft. Here you have a small tenement, let us say, on South Clark Street, Chicago. What is it? It is the home of Nadir the Nameless, the great Hindoo astrologer. Who are in the front room? Clients waiting for a revelation of the future. Where is Nadir? He is behind a heavily draped curtain, worked with Indian serpents. By the waiting clients Nadir is understood to be in consultation with the twin fates, Isis and Osiris. In reality Nadir is frying potatoes. Presently he will come out from behind the curtain and announce that Osiris has spoken (that is, the potatoes are now finished and on the back of the stove) and that he is prepared to reveal hidden treasure at forty cents a revelation. Marvelous, is it not, this Hindoo astrology business? And any one can be a Nadir the Nameless, who cares to stain his face blue with thimbleberry juice,

wrap a red turban round his forehead, and cut the rate of revelation to thirty-five cents. Such is the credulity of the age which has repudiated the Devil as too difficult of belief.

We have, it is true, moved far away from the Devil; but are we after all so much better off? Or do we, in respect of the future, contain within ourselves the promise of better things? I suppose that most of us would have the general idea that there never was an age which displayed so high a standard of morality, or at least of ordinary human decency, as our own. We look back with a shudder to the blood-stained history of our ancestors; the fires of Smithfield with the poor martyr writhing about his post, frenzied and hysterical in the flames; the underground cell where the poor remnant of humanity turned its haggard face to the torch of the entering gaoler; the madhouse itself with its gibbering occupants converted into a show for the idle fools of London. We may well look back on it all and say that, at least, we are better than we were. The history of our little human race would make but sorry reading were not its every page imprinted with the fact that human ingenuity has invented no torment too great for human fortitude to bear.

In general decency — sympathy — we have undoubtedly progressed. Our courts of law have forgotten the use of the thumbkins and boot; we do not press a criminal under "weights greater than he can bear" in order to induce him to plead; nor flog to ribbands the bleeding back of the malefactor dragged at the cart's tail through the thoroughfares of a crowded city. Our public, objectionable though it is, as it fights its way to its ball games, breathes peanuts and peppermint upon the offended atmosphere, and shrieks aloud its chronic and collective hysteria, is at all events better than the leering oafs of the Elizabethan century, who put hard-boiled eggs in their pockets and sat around upon the grass waiting for the "burning" to begin.

But when we have admitted that we are better than we were as far as the *facts* of our moral conduct go, we may well ask as

to the principles upon which our conduct is based. In past ages there was the authoritative moral code as a guide — thou shalt and thou shalt not — and behind it the pains, and the penalties, and the three-pronged oyster fork. Under that influence, humanity, or a large part of it, slowly and painfully acquired the moral habit. At present it goes on, as far as its actions are concerned, with the momentum of the old beliefs.

But when we turn from the actions on the surface to the ideas underneath, we find in our time a strange confusion of beliefs out of which is presently to be made the New Morality. Let us look at some of the varied ideas manifested in the cross sections of the moral tendencies of our time.

Here we have first of all the creed and cult of self-development. It arrogates to itself the title of New Thought, but contains in reality nothing but the Old Selfishness. According to this particular outlook the goal of morality is found in fully developing one's self. Be large, says the votary of this creed, be high, be broad. He gives a shilling to a starving man, not that the man may be fed but that he himself may be a shilling-giver. He cultivates sympathy with the destitute for the sake of being sympathetic. The whole of his virtue and his creed of conduct runs to a cheap and easy egomania in which his blind passion for himself causes him to use external people and things as mere reactions upon his own personality. The immoral little toad swells itself to the bursting point in its desire to be a moral ox.

In its more ecstatic form, this creed expresses itself in a sort of general feeling of "uplift," or the desire for internal moral expansion. The votary is haunted by the idea of his own elevation. He wants to get into touch with nature, to swim in the Greater Being, "to tune himself," harmonize himself, and generally to perform on himself as on a sort of moral accordion. He gets himself somehow mixed up with natural objects, with the sadness of autumn, falls with the leaves and drips with the dew. Were it not for the complacent self-

sufficiency which he induces, his refined morality might easily verge into simple idiocy. Yet, odd though it may seem, this creed of self-development struts about with its head high as one of the chief moral factors which have replaced the authoritative dogma of the older time.

The vague and hysterical desire to "uplift" one's self merely for exaltation's sake is about as effective an engine of moral progress as the effort to lift one's self in the air by a terrific hitching up of the breeches.

The same creed has its physical side. It parades the Body, with a capital B, as also a thing that must be developed; and this, not for any ulterior thing that may be effected by it, but presumably as an end in itself. The Monk or the Good Man of the older day despised the body as a thing that must learn to know its betters. He spiked it down with a hair shirt to teach it the virtue of submission. He was of course very wrong and very objectionable. But one doubts if he was much worse than his modern successor who joys consciously in the operation of his pores and his glands, and the correct rhythmical contraction of his abdominal muscles, as if he constituted simply a sort of superior sewerage system.

I once knew a man called Juggins who exemplified this point of view. He used to ride a bicycle every day to train his muscles and to clear his brain. He looked at all the scenery that he passed to develop his taste for scenery. He gave to the poor to develop his sympathy with poverty. He read the Bible regularly in order to cultivate the faculty of reading the Bible, and visited picture galleries with painful assiduity in order to give himself a feeling for art. He passed through life with a strained and haunted expression waiting for clarity of intellect, greatness of soul, and a passion for art to descend upon him like a flock of doves. He is now dead. He died presumably in order to cultivate the sense of being a corpse.

No doubt, in the general scheme or purpose of things the cult of self-development and the botheration about the Body

may, through the actions which it induces, be working for a good end. It plays a part, no doubt, in whatever is to be the general evolution of morality.

And there, in that very word evolution, we are brought face to face with another of the wide-spread creeds of our day, which seek to replace the older. This one is not so much a guide to conduct as a theory, and a particularly cheap and easy one, of a general meaning and movement of morality. The person of this persuasion is willing to explain everything in terms of its having been once something else and being about to pass into something further still. Evolution, as the natural scientists know it, is a plain and straightforward matter, not so much a theory as a view of a succession of facts taken in organic relation. It assumes no purposes whatever. It is not — if I may be allowed a professor's luxury of using a word which will not be understood — in any degree teleological.

The social philosopher who adopts the evolutionary theory of morals is generally one who is quite in the dark as to the true conception of evolution itself. He understands from Darwin, Huxley, and other great writers whom he has not read, that the animals have been fashioned into their present shape by a long process of twisting, contortion, and selection, at once laborious and deserving. The giraffe lengthened its neck by conscientious stretching; the frog webbed its feet by perpetual swimming; and the bird broke out in feathers by unremitting flying. "Nature" by weeding out the short giraffe, the inadequate frog, and the top-heavy bird encouraged by selection the ones most "fit to survive." Hence the origin of species, the differentiation of organs — hence, in fact, everything.

Here, too, when the theory is taken over and mis-translated from pure science to the humanities, is found the explanation of all our social and moral growth. Each of our religious customs is like the giraffe's neck. A manifestation such as the growth of Christianity is regarded as if humanity broke

out into a new social organism, in the same way as the ascending amœba breaks out into a stomach. With this view of human relations, nothing in the past is said to be either good or bad. Everything is a movement. Cannibalism is a sort of apprenticeship in meat-eating. The institution of slavery is seen as an evolutionary stage towards free citizenship, and "Uncle Tom's" overseer is no longer a nigger-driver but a social force tending towards the survival of the Booker Washington type of negro.

With his brain saturated with the chloroform of this social dogma, the moral philosopher ceases to be able to condemn anything at all, measures all things with a centimeter scale of his little doctrine, and finds them all of the same length. Whereupon he presently desists from thought altogether, calls everything bad or good an evolution, and falls asleep with his hands folded upon his stomach murmuring "survival of the fittest."

Anybody who will look at the thing candidly will see that the evolutionary explanation of morals is meaningless, and presupposes the existence of the very thing it ought to prove. It starts from a misconception of the biological doctrine. Biology has nothing to say as to what ought to survive and what ought not to survive, it merely speaks of what does survive. The burdock easily kills the violet, and the Canadian skunk lingers where the humming-bird has died. In biology the test of fitness to survive is the fact of survival itself — nothing else. To apply this doctrine to the moral field brings out grotesque results. The successful burglar ought to be presented by society with a nickel-plated "jimmy," and the starving cripple left to die in the ditch. Everything — any phase of movement or religion — which succeeds, is right. Anything which does not is wrong. Everything which is, is right; everything which was, is right; everything which will be, is right. All we have to do is to sit still and watch it come. This is moral evolution.

On such a basis, we might expect to find, as the general out-

come of the new moral code now in the making, the simple worship of success. This is exactly what is happening. The morality which the Devil with his oyster fork was commissioned to inculcate was essentially altruistic. Things were to be done for other people. The new ideas, if you combine them in a sort of moral amalgam — to develop one's self, to evolve, to measure things by their success — weigh on the other side of the scale. So it comes about that the scale begins to turn and the new morality shows signs of exalting the old-fashioned Badness in place of the discredited Goodness. Hence we find saturating our contemporary literature the new worship of the Strong Man, the easy pardon of the Unscrupulous, the Apotheosis of the Jungle, and the Deification of the Detective. Force, brute force, is what we now turn to as the moral ideal, and Mastery and Success as the sole tests of excellence. The nation cuddles its multi-millionaires, cinematographs itself silly with the pictures of its prize fighters, and even casts an eye of slantwise admiration through the bars of its penitentiaries. Beside these things the simple Good Man of the older dispensation, with his worn alpaca coat and his obvious inefficiency, is nowhere.

Truly, if we go far enough with it, the Devil may come to his own again, and more than his own, not merely as Head Stoker but as what is called an End in Himself.

I knew a little man called Bliggs. He worked in a railroad office, a simple, dusty, little man, harmless at home and out of it till he read of Napoleon and heard of the thing called a Superman. Then somebody told him of Nitch, and he read as much Nitch as he could understand. The thing went to his head. Morals were no longer for him. He used to go home from the office and be a Superman by the hour, curse if his dinner was late, and strut the length of his little home with a silly irritation which he mistook for moral enfranchisement. Presently he took to being a Superman in business hours, and the railroad dismissed him. They know nothing of Nitch in

such crude places. It has often seemed to me that Bliggs typified much of the present moral movement.

Our poor Devil then is gone. We cannot have him back for the whistling. For generations, as yet unlearned in social philosophy, he played a useful part — a dual part in a way, for it was his function to illustrate at once the pleasures and the penalties of life. Merriment in the scheme of things was his, and for those drawn too far in pleasure and merriment, retribution and the oyster fork.

I can see him before me now, his long, eager face and deep-set, brown eyes, pathetic with the failure of ages — carrying with him his pack of cards, his amber flask, and his little fiddle. Let but the door of the cottage stand open upon a winter night, and the Devil would blow in, offering his flask and fiddle, or rattling his box of dice.

So with his twin incentives of pain and pleasure he coaxed and prodded humanity on its path, till it reached the point where it repudiated him, called itself a Superman, and headed straight for the cliff over which is the deep sea. *Quo vadimus?*

THE DODGING OF PRESSURES¹

BY RANDOLPH BOURNE

For a truly sincere life one talent is needed,— the ability to steer clear of the forces that would warp and conventionalize and harden the personality and its own free choices and bents. All the kingdoms of this world lie waiting to claim the allegiance of the youth who enters on the career of life, and sentinels and guards stand ready to fetter and enslave him the moment he steps unwarily over the wall out of the free open road of his own individuality. And unless he dodges them and keeps straight on his path, dusty and barren though it may be, he will find himself chained a prisoner for life, and little by little his own soul will rot out of him and vanish. The wise men of the past have often preached the duty of this open road, they have summoned youth to self-reliance, but they have not paid sufficient heed to the enemies that would impede his progress. They have been too intent on encouraging him to be independent and lead his own life, to point out to him the direction from which the subtle influences that might control him would come. As a result, young men have too often believed that they were hewing out a career for themselves when they were really simply offering themselves up to some institutional Moloch to be destroyed, or, at the best, passively allowing the career or profession they had adopted to mold and carve them. Instead of working out their own destiny, they were actually allowing an alien destiny to work them out. Youth enters the big world of acting and thinking, a huge bundle of susceptibilities, keenly alive and

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plastic, and so eager to achieve and perform that it will accept almost the first opportunity that comes to it. Now each youth has his own unique personality and interweaving web of tendencies and inclinations, such as no other person has ever had before. It is essential that these trends and abilities be so stimulated by experience that they shall be developed to their highest capacity. And they can usually be depended upon, if freedom and opportunity are given, to grow of themselves upward towards the sun and air. If a youth does not develop, it is usually because his nature has been blocked and thwarted by the social pressures to which every one of us is subjected, and which only a few have the strength or the wisdom to resist. These pressures come often in the guise of good fortune, and the youth meets them halfway, goes with them gladly, and lets them crush him. He will do it all, too, with so easy a conscience, for is not this meeting the world and making it one's own? It is meeting the world, but it is too often only to have the world make the youth its own.

Our spiritual guides and leaders, then, have been too positive, too heartening, if such a thing be possible. They have either not seen the dangers that lurked in the path, or they have not cared to discourage and depress us by pointing them out. Many of our modern guides, in their panegyrics on success, even glorify as aids on the journey these very dangers themselves, and urge the youth to rely upon them, when he should have been warned not to gaze at all on the dazzling lure. The youth is urged to imitate men who are themselves victims of the very influence that he should dodge, and doctrines and habits are pressed upon him which he should ceaselessly question and never once make his own unless he is sure that they fit him. He will have need to be ever alert to the dangers, and, in early youth at least, would better think more of dodging them than of attaining the goal to which his elders tempt him. Their best service to him would be to warn him against themselves and their influence, rather than to encourage him to become like them.

The dangers that I speak of are the influences and inducements which come to youth from family, business, church, society, state, to compromise with himself and become in more or less degree conformed to their pattern and type. "Be like us!" they all cry; "it is easiest and safest thus! We guarantee you popularity and fortune at so small a price,—only the price of your best self!" Thus they seduce him insidiously rather than openly attack him. They throw their silky chains over him and draw him in. Or they press gently but ceaselessly upon him, rubbing away his original roughness, polishing him down, molding him relentlessly, and yet with how kindly and solicitous a touch, to their shape and manner. As he feels their caressing pressure against him in the darkness, small wonder is it that he mistakes it for the warm touch of friends and guides. They are friends and guides who always end, however, by being masters and tyrants. They force him to perpetuate old errors; to keep alive dying customs, to breathe new life into vicious prejudices, to take his stand against the saving new. They kill his soul, and then use the carcass as a barricade against the advancing hosts of light. They train him to protect and conserve their own outworn institutions when he should be the first, by reason of his clear insight and freedom from crusted prejudice, to attack them.

The youth's only salvation lies, then, in dodging these pressures. It is not his business to make his own way in life so much as it is to prevent some one else from making it for him. His business is to keep the way clear, and the sky open above his head. Then he will grow and be nurtured according to his needs and his inner nature. He must fight constantly to keep from his head those coverings that institutions and persons in the guise of making him warm and safe throw over his body. If young people would spend half the time in warding away the unfavorable influences that they now spend in conscientious planning what they are going to be, they would achieve success and maintain their individuality. It seems, curiously enough, that one can live one's true life and guarantee

one's individuality best in this indirect way,—not by projecting one's self out upon the world aggressively, but by keeping the track clear along which one's true life may run. A sane, well-rounded, original life is attained not so much by taking thought for it as by the dodging of pressures that would limit and warp its natural growth. The youth must travel the straight road serenely, confident that "his own will come to him." All he must strive for is to recognize his own when it does come, and to absorb and assimilate it. His imagination must be large enough to envisage himself and his own needs. This wisdom, however, comes to too many of us only after we are hopelessly compromised, after we are encrusted over so deeply that, even if we try to break away, our struggles are at the expense of our growth. The first duty of self-conscious youth is to dodge the pressures, his second to survey the world eagerly to see what is "his own." If he goes boldly ahead at first to seek his own, without first making provision for silencing the voices that whisper continually at his side, "Conform!"—he will soon find himself on alien ground, and, if not a prisoner, a naturalized citizen before he has time to think.

Nor is this a mere invitation to whimsicality and eccentricity. These epithets, in our daily life, are somewhat loosely used for all sorts of behavior ranging from nonconformity to pure freakishness. If we really had more original, unspoiled people in the world, we should not use these terms so frequently. If we really had more people who were satisfying their healthy desires, and living the life that their whole inner conscience told them was best, we should not find eccentric or queer the self-sustaining men and women who live without regard to prejudice. And all real whimsicality is a result rather of the thwarting of individuality than of letting it run riot. It is when persons of strong personality are subjected to pressures heavier than they can bear that we get real outbursts of eccentricity. For something unnatural has occurred, a spontaneous flow and progress has been checked. Your ec-

centric man par excellence is your perfectly conventional man, who never offends in the slightest way by any original action or thought. For he has yielded to every variety of pressure that has been brought to bear upon him, and his original nature has been completely obscured. The pressures have been, however, uniform on every side, so that they have seemingly canceled each other. But this equilibrium simply conceals the forces that have crushed him. The conventional person is, therefore, not the most natural but the most unnatural of persons. His harmlessness is a proof of his tremendous eccentricity. He has been rubbed down smooth on all sides like a rock until he has dropped noiselessly into his place in society. But at what a cost does he obtain this peace! At the cost of depersonalizing himself, and sacrificing his very nature, which, as in every normal person, is precious and worthy of permanence and growth. This treason to one's self is perhaps the greatest mistake of youth, the one unpardonable sin. It is worse than sowing one's wild oats, for they are reaped and justice is done; or casting one's bread upon the waters, for that returneth after many days. But this sin is the throwing away in wilfulness or carelessness the priceless jewel of selfhood, and with no return, either of recompense or punishment.

How early and insidious is the pressure upon us to conform to some type whose fitness we have not examined, but which we are forced to take strictly on authority! On the children in the family what a petty tyranny of ideas and manners is imposed! Under the guise of being brought up, how many habits of doubtful value we learned, how many moral opinions of doubtful significance we absorbed, how many strange biases that harass and perplex us in our later life we had fastened upon our minds, how many natural and beautiful tendencies we were forced to suppress! The tyranny of manners, of conventional politeness, of puritanical taboos, of superstitious religion, were all imposed upon us for no reason that our elders could devise, but simply that they in turn had had them im-

posed upon them. Much of our early education was as automatic and unconscious as the handing down of the immemorial traditions in a primitive savage tribe. Now I am far from saying that this household tradition of manners and morals is not an excellent thing for us to acquire. Many of the habits are so useful that it is a wise provision that we should obtain them as naturally as the air we breathe. And it is a pressure that we could not, at that age, avoid, even if we would. But this childhood influence is a sample of true pressure, for it is both unconscious and irresistible. Were we to infringe any of the rules laid down for us, the whole displeasure of the family descended upon our heads; they seemed to vie with each other in expressing their disapproval of our conduct. So, simply to retain our self-respect, we were forced into their pattern of doing things, and for no other reason than that it was their pattern.

This early pressure, however, was mild in comparison with what we experienced as we grew older. We found then that more and more of our actions came insensibly but in some way or other before this court of appeal. We could choose our friends, for instance, only with reservations. If we consorted with little boys who were not clean, or who came from the less reputable portions of the town, we were made to feel the vague family disapproval, perhaps not outspoken, but as an undercurrent to their attitude. And usually we did not need flagrantly to offend to be taught the need of judicious selection, for we were sensitive to the feeling that we knew those around us would entertain, and so avoided the objectionable people from a diffused feeling that they were not "nice." When we grew old enough to move in the youthful social world, we felt this circle of tyranny suddenly widen. It was our "set" now that dictated our choices. The family pressure had been rather subtle and uneasy; this was bold and direct. Here were the most arbitrary selections and disqualifications, girls and boys being banned for no imaginable reason except that they were slightly out of the ordinary, and our

little world circumscribed by a rigid public opinion which punished nonconformity by expulsion. If we tried to dodge this pressure and assert our own privileges of making lovers and friends, we were soon delivered an ultimatum, and if we refused to obey, we were speedily cast out into utter darkness, where, strange to say, we lacked even the approbation of the banned. Sometimes we were not allowed to choose our partners to whom we paid our momentary devotions, sometimes we were not allowed to give them up. The price we paid for free participation in the parties and dances and love-affairs of this little social world of youth was an almost military obedience to the general feeling of propriety and suitability of our relationships with others, and to the general will of those in whose circle we went. There was apt to be a rather severe code of propriety, which bore especially upon the girls. Many frank and natural actions and expressions of opinion were thus inhibited, from no real feeling of self-respect, but from the vague, uncomfortable feeling that somebody would not approve. This price for society was one that we were all willing to pay, but it was a bad training. Our own natural likings and dislikings got blunted; we ceased to seek out our own kind of people and enjoy them and ourselves in our own way, but we "went with" the people that our companions thought we ought to "go with," and we played the games and behaved generally as they thought we ought to do.

The family rather corroborated this pressure than attempted to fortify us in our own individuality. For their honor seemed to be involved in what we did, and if all our walk in life was well pleasing to those around us, they were well pleased with us. And all through life, as long at least as we were protected under the sheltering wing of the family, its members constituted a sort of supreme court over all our relations in life. In resisting the other pressures that were brought to bear on us, we rarely found that we had the family's undivided support. They loved, like all social groups, a smoothly running person, and as soon as they found us doing unconven-

tional things or having unusual friends they were vaguely uneasy, as if they were harboring in their midst some unpredictable animal who would draw upon them the disapproving glances of the society around them. The family philosophy has a horror for the "queer." The table-board is too often a place where the eccentricities of the world get thoroughly aired. The dread of deviation from accepted standards is impressed upon us from our youth up. The threat which always brought us to terms was—"If you do this, you will be considered queer!" There was very little fight left in us after that.

But the family has other formidable weapons for bringing us to terms. It knows us through and through as none of our friends and enemies know us. It sees us in undress, when all our outward decorations of spirit and shams and pretenses are thrown off, and it is not deceived by the apologies and excuses that pass muster in the world at large and even to our own conscience. We can conceal nothing from it; it knows all our weakest spots and vulnerable feelings. It does not hesitate to take shameless advantage of that knowledge. Its most powerful weapon is ridicule. It can adopt no subtler method, for we in our turn know all its own vulnerabilities. And where the world at large is generally too polite to employ ridicule upon us, but works with gentler methods of approbation and coldness, our family associates feel no such compunction. Knowing us as they do, they are able to make that ridicule tell. We may have longings for freedom and individuality, but it is a terrible dilemma that faces us. Most men would rather be slaves than butts; they would rather be coraled with the herd than endure its taunts at their independence.

Besides the pressure on a youth or girl to think the way the family does, there is often the pressure brought upon them to sacrifice themselves for its benefit. I do not mean to deprecate that perfectly natural and proper desire to make some return for the care and kindness that have been lavished upon

them. But the family insistence often goes much further than this. It demands not only that its young people shall recompense it for what it has done for them, but that they do it in the kind of work and vocation that shall seem proper to it. How often, when the youth or girl is on the point of choosing a congenial occupation or profession, does the family council step in and, with the utmost apparent good-will in the world, dictate differently! And too often the motives are really policy or ambition, or, at best, sheer prejudice. If the youth be not persuaded, then he must bear the brunt of lonely toil without the sympathy or support of those most dear to him. Far harder is the lot of the young women. For there is still so much prejudice against a girl's performing useful work in society, apart from her God-given duty of getting married, that her initiative is crushed at the very beginning. The need of cultivating some particular talent or interest, even if she has not to earn her living, seems to be seldom felt. Yet women, with their narrower life, have a greater need of sane and vigorous spiritual habits than do men. It is imperative that a girl be prevented from growing up into a useless, fleshly, and trivial woman, of the type one sees so much of nowadays. Even if a girl does marry, a few intellectual interests and gifts and tastes will not be found to detract from her charm or usefulness. The world never needed so much as it does to-day women of large hearts and large minds, whose home and sphere are capable of embracing something beyond the four corners of their kitchen. And the world can get such women only by allowing them the initiative and opportunity to acquire varied interests and qualities while they are young.

The family often forges sentimental bonds to keep it living together long after the motive and desire have departed. There is no group so uncongenial as an uncongenial family. The constant rubbing together accentuates all the divergencies and misunderstandings. Yet sometimes a family whose

members are hopelessly mismated will cling together through sheer inertia or through a conscientious feeling of duty. And duty to too many of us is simply a stimulus to that curious love for futile suffering that forms some of the darker qualities of the puritan soul. Family duty may not only warp and mutilate many a life that would bloom healthily outside in another environment, but it may actually mean the pauperization of the weaker members. The claims of members of the family upon each other are often overwhelming and still more often quite fictitious in their justice. Yet that old feeling of the indissolubility of the family will often allow the weak, who might, if forced to shift for themselves, become strong, to suck the lifeblood from the stronger members. Coöperation, when it is free and spontaneous and on a basis of congeniality, is the foundation of all social life and progress, but forced cohesion can do little good. The average family is about as well mated as any similar group would be, picked out at random from society. And this means, where the superstition of indissolubility is still effective, that the members share not only all the benefits, but also all each other's shortcomings and irritations. Family life thus not only presses upon its youth to conform to its customs and habits and to the opinions of the little social world in which it lives, but also drags its youth down with its claims, and warps it by its tension of uncongeniality, checks its spontaneity by its lack of appreciation, and injures its soul by friction and misunderstanding.

This family pressure upon youth is serious, and potent for much good and evil in his later life. It is necessary that he understand how to analyze it without passion or prejudice, and find out just how he can dodge the unfavorable pressure without injury to the love that is borne him or the love that he bears to the others. But let him not believe that his love is best shown by submission. It is best shown by a resolute determination and assertion of his own individuality. Only he must know, without the cavil of a doubt, what that indi-

viduality is; he must have a real imaginative anticipation of its potentialities. Only with this intuition will he know where to dodge and how to dodge.

It is true that the modern generation seems to be changing all this. Family cohesion and authority no longer mean what they did even twenty years ago. The youth of to-day are wilful, selfish, heartless, in their rebellion. They are changing the system blindly and blunderingly. They feel the pressure, and without stopping to ask questions or analyze the situation, they burst the doors and flee away. Their seeming initiative is more animal spirits than anything else. They have exploded the myth that their elders have any super-human wisdom of experience to share with them, or any incontrovertible philosophy of life with which to guide their wandering footsteps. But it must be admitted that most have failed so far to find a wisdom and a philosophy to take its place. They have too often thrown away the benefits of family influence on account of mere trivialities of misunderstanding. They have not waited for the real warpings of initiative, the real pressure of prejudice, but have kicked up their heels at the first breath of authority. They have not so much dodged the pressure as fled it altogether. Instead of being intent on brushing away the annoying obstacles that interfered with the free growth of their own worthier selves, they have mistaken the means for the end, and have merely brushed off the interferences, without first having any consciousness of that worthier self. Now of course this is no solution. It is only as they substitute for the authority that they throw off a definite authority of their own, crystallized out of their own ideals and purposes, that they will gain or help others to gain. For lack of vision the people perish. For lack of a vision of their own personalities, and the fresh, free, aggressive, forward, fearless, radical life that we all ought to lead, and could lead if we only had the imagination for it, the youth of to-day will cast off the narrowing, confining fetters of authority only to wander without any light at all.

This is not to say that this aimless wandering is not better than the prison-house, but it is to say that the emancipation of the spirit is insufficient without a new means of spiritual livelihood to take its place. The youth of to-day cannot rest on their liberation; they must see their freedom as simply the setting free of forces within themselves for a cleaner, sincerer life, and for radical work in society. The road is cut out before them by pioneers; they have but to let themselves grow out in that direction.

I have painted the family pressures in this somewhat lurid hue because they are patterns of the other attacks which are made upon the youth as he meets the world. The family is a little microcosm, a sheltered group where youth feels all those currents of influence that sway men in their social life. Some of them are exaggerated, some perverted, but they are most of them there in that little world. It is no new discovery that in family life one can find heaven or one can find hell. The only pressure that is practically absent in the family is the economic pressure, by which I mean the inducements, and even necessities, that a youth is under of conforming to codes or customs and changing his ideals and ideas, when he comes to earn his livelihood. This pressure affects him as soon as he looks for an opening, as he calls it, in which to make his living. At that time all this talk of natural talents or bents or interests begins to sound faraway and ideal. He soon finds that these things have no commercial value in themselves and will go but a short way towards providing him with his living. The majority of us "go to work" as soon as our short "education" is completed, if not before, and we go not by choice, but wherever opportunity is given. Hence the ridiculous misfits, the apathy, the restlessness and discontent. The world of young people around us seems too largely to be one where both men and girls are engaged in work in which they have no interest, and for which they have no aptitude. They are mournfully fettered to their work; all they can seem to do is to make the best of it, and snatch out of the free mo-

ments what pleasure and exhilaration they can. They have little hope for a change. There is too much of a scramble for places in this busy, crowded world, to make a change anything but hazardous. It is true that restlessness often forces a change, but it is rarely for the better, or in the line of any choice or interest. One leaves one's job, but then one takes thankfully the first job that presents itself; the last state may be worse than the first. By this economic pressure most of us are sidetracked, turned off from our natural path, and fastened irrevocably to some work that we could only acquire an interest in at the expense of our souls.

It is a pressure, too, that cannot easily be dodged. We can frankly recognize our defeat, plunge boldly at the work and make it a part of ourselves; this course of action, which most of us adopt, is really, however, simply an unconditional surrender. We can drift along apathetically, without interest either in our work or our own personalities; this course is even more disastrous. Or we can quietly wait until we have found the vocation that guarantees the success of our personalities; this course is an ideal that is possible to very few. And yet, did we but know it, a little thought at the beginning would often have prevented the misfit, and a little boldness when one has discovered the misfit would often have secured the favorable change. That self-recognition, which is the only basis for a genuine spiritual success in life, is the thing that too many of us lack. The apathy comes from a real ignorance of what our true work is. Then we are twice a slave,—a prey to our circumstance and a prey to our ignorance.

Like all discoveries, what one's work is can be found only by experiment. But this can often be an imaginative experiment. One can take an "inventory of one's personality," and discover one's interests, and the kind of activity one feels at home with or takes joy in. Yet it is true that there are many qualities which cannot be discovered by the imagination, which need the fairy touch of actual use to develop them. There is no royal road to this success. Here the obstacles are

usually too thick to be dodged. We do not often enough recognize the incredible stupidity of our civilization where so much of the work is uninteresting and monotonous. That we should consider it a sort of triumph that a man like Mr. John Burroughs should have been able to live his life as he chose, travel along his own highroad, and develop himself in his own natural direction, is a curious reflection on our ideals of success and on the incompleteness of our civilization. Such a man has triumphed, however, because he has known what to dodge. He has not been crushed by the social opinion of his little world, or lured by specious success, or fettered by his "job," or hoodwinked by prejudice. He has kept his spirit clear and pure straight through life. It would be well for modern youth if they could let an ideal like this color their lives, and permeate all their thoughts and ambitions. It would be well if they could keep before them such an ideal as a pillar of fire by day and a cloud by night.

If we cannot dodge this economic pressure, at least we can face it. If we are situated so that we have no choice in regard to our work, we may still resist the influences which its uncongeniality would bring to bear upon us. This is not done by forcing an interest in it, or liking for it. If the work is socially wasteful or useless or even pernicious, as so much business and industrial work to-day is, it is our bounden duty not to be interested in it or to like it. We should not be playing our right place in society if we enjoyed such a prostitution of energies. One of the most insidious of the economic pressures is this awaking the interest of youth in useless and wasteful work, work that takes away energy from production to dissipate in barter and speculation and all the thousand ways that men have discovered of causing money to flow from one pocket to another without the transference of any fair equivalent of real wealth. We can dodge these pressures not by immolating ourselves, but by letting the routine work lie very lightly on our soul. We can understand clearly the nature and effects of this useless work we are doing, and

keep it from either alluring or smothering us. We can cultivate a disinterested aloofness towards it, and keep from breathing its poisoning atmosphere. The extra hours we can fill with real interests, and make them glow with an intensity that will make our life almost as rich as if we were wholly given over to a real lifework. We can thus live in two worlds, one of which is the more precious because it is one of freedom from very real oppression. And that oppression will seem light because it has the reverse shield of liberty. If we do drudgery, it must be our care to see that it does not stifle us. The one thing needful in all our work and play is that we should always be on top, that our true personality should always be in control. Our life must not be passive, running simply by the momentum furnished by another; it must have the motive power within itself; although it gets the fuel from the stimulation of the world about it, the steam and power must be manufactured within itself.

These counsels of aloofness from drudgery suggest the possibilities of avoiding the economic pressures where they are too heavy completely to dodge, and where the work is an irrevocable misfit. But the pressures of success are even more deadly than those of routine. How early is one affected by that first pressure of worldly opinion which says that lack of success in business or a profession is disgraceful! The one devil of our modern world is failure, and many are the charms used by the medicine men to ward him away. If we lived in a state of society where virtue was its own reward, where our actions were automatically measured and our rewards duly proportioned to our efforts, a lack of success would be a real indication of weakness and flaw, or, at best, ill-preparation. But where business success is largely dependent on the possession of capital, a lucky risk, the ability to intimidate or deceive, and where professional success is so often dependent upon the self-assertion or some irrelevant but pleasing trait of personality, failure means nothing more than bad luck, or, at most, inability to please those clients to whom one has

made one's appeal. To dodge this pressure of fancied failure and humiliation is to have gone a long way towards guaranteeing one's real success. We are justified in adopting a pharisaical attitude towards success,—“Lord, I thank thee that I have not succeeded as other men have!” To have judged one's self by the inner standards of truth to one's own personality, to count the consciousness of having done well, regardless of the corroboration of a public, as success, is to have avoided this most discouraging of pressures.

It is even doubtful whether business or professional success, except in the domain of science and art, can be attained without a certain betrayal of soul. The betrayal may have been small, but at some point one has been compressed, one has yielded to alien forces and conformed to what the heart did not give assent to. It may be that one has kept silent when one should have spoken, that one has feigned interests and enthusiasms, or done work that one knew was idle and useless, in order to achieve some goal; but always that goal has been reached not spontaneously but under a foreign pressure. More often than not the fortunate one has not felt the direct pressure, has not been quite conscious of the sacrifice, but only vaguely uneasy and aware that all was not right within him, and has won his peace only by drugging his uneasiness with visions of the final triumph. The pressure is always upon him to keep silent and conform. He must not only adopt all the outward forms and ceremonies, as in the family and social life, but he must also adopt the traditional ideals.

The novice soon finds that he is expected to defend the citadel, even against his own heresies. The lawyer who finds anomalies in the law, injustice in the courts, is not encouraged to publish abroad his facts, or make proposals for reform. The student who finds antiquated method, erroneous hypotheses in his subject, is not expected to use his knowledge and his genius to remodel the study. The minister who comes upon new and living interpretations for his old creeds is not

encouraged to speak forth the truth that is in him. Nor is the business man who finds corrupt practices in his business encouraged to give the secrets away. There is a constant social pressure on these "reformers" to leave things alone.

And this does not arise from any corrupt connivance with the wrong, or from any sympathy with the evildoers. The cry rises equally from the corrupt and the holy, from the men who are responsible for the abuses and those who are innocent, from those who know of them and those who do not. It is simply the instinctive reaction of the herd against anything that savors of the unusual; it is the tendency of every social group simply to resist change. This alarm at innovation is universal, from college presidents to Catholic peasants, in fashionable club or sewing circle or political party. On the radical there is immediately brought, without examination, without reason or excuse, the whole pressure of the organization to stultify his vision and force him back into the required grooves. The methods employed are many: a warning is issued against him as being unsound and unsafe; his motive is to make trouble, or revenge himself on the directors for some slight; finally he is solemnly pilloried as an "enemy of the people." Excellent reasons are discovered for his suppression. Effective working of an organization requires cooperation, but also subordination; in the interests of efficiency, therefore, individual opinion cannot be allowed full sway. The reputation of the organization before the world depends on its presenting a harmonious and united front; internal disagreements and criticisms tend to destroy the respect of the public. Smoothness of working is imperative; a certain individual liberty must, therefore, be sacrificed for the success of the organization. And if these plausible excuses fail, there is always the appeal to authority and to tried and tested experience. Now all these reasons are simply apologies brought up after the fact to justify the first instinctive reaction. What they all mean is this, and only this: He would unsettle things; away with him!

In olden times, they had sterner ways of enforcing these pressures. But although the stake and dungeon have disappeared, the spirit of conservatism does not seem to have changed very much. Educated men still defend the hoariest abuses, still stand sponsor for utterly antiquated laws and ideals. That is why the youth of this generation has to be so suspicious of those who seem to speak authoritatively. He knows not whom he can trust, for few there are who speak from their own inner conviction. Most of our leaders and molders of public opinion speak simply as puppets pulled by the strings of the conservative bigotry of their class or group. It is well that the youth of to-day should know this, for the knowledge will go far towards steeling him against that most insidious form of pressure that comes from the intellectual and spiritual prestige of successful and honored men. When youth sees that a large part of their success has been simply their succumbing to social pressure, and that their honor is based largely on the fact that they do not annoy vested interests with proposals or agitations for betterment, he will seek to discover new standards of success, and find his prophets and guides among the less fortunate, perhaps, but among those who have retained their real integrity. This numbing palsy of conservative assent which steals over so many brilliant and sincere young men as they are subjected to the influence of prestige and authority in their profession is the most dangerous disease that threatens youth. It can be resisted only by constant criticism and candid vigilance. "Prove all things; hold fast to that which is good," should be the motto of the intellectual life. Only by testing and comparing all the ideals that are presented to one is it possible to dodge that pressure of authority that would crush the soul's original enthusiasms and beliefs. Not doubt but convention is the real enemy of youth.

Yet these spiritual pressures are comparatively easy to dodge when one is once awake to them. It is the physical pressure that those in power are able to bring to bear upon

the dissenter that constitutes the real problem. The weak man soon becomes convinced of his hardihood and audacity in supposing that his ideas could be more valuable than the running tradition, and recants his heresies. But those who stick stiff-neckedly out are soon crushed. When the youth is settled in life — has trained for his profession and burned his bridges behind him, it means a great deal to combat authority. For those in power can make use of the economic pressure to force him to conformity. It is the shame of our universities that they are giving constant illustrations of this use of arbitrary power, directed usually against non-conformity in social and political opinion. Recent examples show the length to which even these supposedly enlightened institutions are willing to go to prevent social heresy in their midst. Often such harsh measures are not needed. A subtle appeal to a man's honor is effective. "While you are a member of a society," it is said, "it is your duty to think in harmony with its ideals and policies. If you no longer agree with those ideals, it is your duty to withdraw. You can fight honorably for your own ideas only from the outside." All that need be said about this doctrine, so fair and reasonable on the surface, is that it contains all the philosophic support that would perpetuate the evil of the world forever. For it means attacking vested evil from the weakest vantage-point; it means wilfully withdrawing to the greatest distance, shooting one's puny arrows at the citadel, and then expecting to capture it. It means also to deny any possibility of progress within the organization itself. For as soon as dissent from the common inertia developed, it would be automatically eliminated. It is a principle, of course, that plays directly into the hands of the conservators. It is an appeal to honor that is dishonorable. Let it seduce no man's sincerity!

The principal object of every organization, as every youth soon discovers who feels dissatisfaction with the policies of church, club, college, or party, is to remain true to type.

Each is organized with a central vigilance committee, whose ostensible function is direction, but whose real business is to resist threatening change and keep matters as they are. The ideal is smoothness; every part of the machine is expected to run along in its well-oiled groove. Youths who have tried to introduce their new ideas into such organizations know the weight of this fearful resistance. It seems usually as if all the wisdom and experience of these elders had taught them only the excellence of doing nothing at all. Their favorite epithet for those who have individual opinions is "trouble-makers," forgetting that men do not run the risk of the unpopularity and opprobrium that aggressiveness always causes, for sheer love of making trouble. Through an instinct of self-preservation, such an organization always places loyalty above truth, the permanence of the organization above the permanence of its principles. Even in churches we are told that to alter one's opinion of a creed to which one has once given allegiance is basely to betray one's higher nature. These are the pressures that keep wavering men in the footpaths where they have once put their feet, and stunt their truer, growing selves. How many souls a false loyalty has blunted none can say; perhaps almost as many as false duty!

In the dodging of these pressures many a man finds the real spiritual battle of his life. Unless he understands their nature, his defeat will bring despair or cynicism. When the group is weak and he is strong, he may resist successfully, press back in his turn, actually create a public opinion that will support him, and transfuse it all with his new spirit and attitude. Fortunate, indeed, is he who can not only dodge these pressures but dissolve them! If he is weak and his efforts are useless, and the pressure threatens to crush him, he would better withdraw and let the organization go to its own diseased perdition. If he can remain within without sacrifice to his principles, this is well, for then he has a vantage-ground for the enunciation of those principles. Eternal vigilance, however, is the price of his liberty.

The secret ambition of the group seems to be to turn out all its members as nearly alike as possible. It seeks to create a type to which all new adherents shall be molded. Each group, then, that we have relations with is ceaselessly working to mold us to its type and pattern. It is this marvelous unseen power that a group has of forming after its own image all that come under its influence, that conquers men. It has the two instincts of self-preservation and propagation strongly developed, and we tend unthinkingly to measure its value in terms of its success in the expression of those instincts. Rather should it be measured always in terms of its ability to create and stimulate varied individuality. This is the new ideal of social life. This is what makes it so imperative that young men of to-day should recognize and dodge the pressures that would thwart the assertion of this ideal. The aim of the group must be to cultivate personality, leaving open the road for each to follow his own. The bond of cohesion will be the common direction in which those roads point, but this is far from saying that all the travelers must be alike. It is enough that there be a common aim and a common ideal.

Societies are rarely content with this, however; they demand a close mechanical similarity, and a conformity to a reactionary and not a progressive type. If we would be resolute in turning our gaze towards the common aim, and dodging the pressure of the common pattern, our family, business, and social life would be filled with a new spirit. We can scarcely imagine the achievement and liberation that would result. Individuality would come to its own; it would no longer be fettered and bound, but would come to its own as the leaven and even leader of life. Men would worship progress as they now worship stagnation; their ideal in working together would be a living effectiveness instead of a mechanical efficiency.

This gospel is no call to ease and comfort. It is rather one of peril. The youth of this generation will not be so

slightly seduced, or go so innocently into the bonds of conservatism and convention, under the impression that they are following the inspired road to success. Their consciences will be more delicate. They know now the dangers that confront them and the road they are called on to tread. It is not an easy road. It is beset with opportunities for real eccentricity, for selfishness, for wilfulness, for mere bravado. It would be surprising, after the long premium that has been placed on the pattern, not to see a reaction in favor of sheer freakishness. Many of our modern radicals are examples of this reaction. Yet their method is so sound, their goal so clear and noble, their spirit so sincere, that they are true pioneers of the new individuality. Their raciness is but the raciness of all pioneers everywhere. And much of their irresponsibility is a result of that intolerable pressure against which they are revolting. They have dodged it, but it dogs them and concentrates itself sullenly behind them to punish them for their temerity. The scorn of the world hurts and hampers them. That ridicule which the family employed against deviation is employed in all large social movements against the innovators. Yet slowly and surely the new social ideal makes its way.

It is not a call to the surrendering of obligations, in family or business or profession, but it is a call to the criticism of obligations. Youth must distinguish carefully between the essential duties and the non-essential, between those which make for the realization of the best common ideals, and those which make merely for the maintenance of a dogma or unchallenged superstition. By resisting the pressures that would warp, do we really best serve society; by allowing our free personality to develop, do we contribute most to the common good. We must recognize that our real duty is always found running in the direction of our worthiest desires. No duty that runs rough-shod over the personality can have a legitimate claim upon us. We serve by being as well as by doing.

It is easy to distort this teaching into a counsel to unbridled selfishness. And that, of course, is the risk. But shall we not dare to take the risk? It may be also that in our care to dodge the pressures, we may lose all the inestimable influences of good that come along mixed in with the hurtful. But shall we not take the risk? Our judgments can only grow by exercise; we can only learn by constantly discriminating. Self-recognition is necessary to know one's road, but, knowing the road, the price of the mistakes and perils is worth paying. The following of that road will be all the discipline one needs. Discipline does not mean being molded by outside forces, but sticking to one's road against the forces that would deflect or bury the soul. People speak of finding one's niche in the world. Society, as we have seen, is one vast conspiracy for carving one into the kind of a statue it likes, and then placing it in the most convenient niche it has. But for us, not the niche but the open road, with the spirit always traveling, always criticizing, always learning, always escaping the pressures that threaten its integrity. With its own fresh power it will keep strong and true to the journey's end.

GRIFFY THE COOPER¹

BY EDGAR LEE MASTERS

The cooper should know about tubs.
But I learned about life as well,
And you who loiter about these graves
Think you know life.
You think your eye sweeps about a wide horizon,
perhaps,
In truth you are only looking around the interior
of your tub.
You cannot lift yourself to its rim
And see the outer world of things,
And at the same time see yourself.
You are submerged in the tub of yourself —
Taboos and rules and appearances,
Are the staves of your tub.
Break them and dispel the witchcraft
Of thinking your tub is life!
And that you know life!

¹ Reprinted from *Spoon River Anthology* by permission of the Macmillan Company.

HAPPY ¹

BY THOMAS CARLYLE

All work, even cotton-spinning, is noble; work is alone noble: be that here said and asserted once more. And in like manner too, all dignity is painful; a life of ease is not for any man, nor for any god. The life of all gods figures itself to us as a Sublime Sadness,—earnestness of Infinite Battle against Infinite Labor. Our highest religion is named the “Worship of Sorrow.” For the son of man there is no noble crown, well worn or even ill worn, but is a crown of thorns!—These things, in spoken words, or still better, in felt instincts alive in every heart, were once well known.

Does not the whole wretchedness, the whole *Atheism* as I call it, of man’s ways, in these generations, shadow itself for us in that unspeakable Life-philosophy of his: The pretension to be what he calls “happy”? Every pitifulest whipster that walks within a skin has his head filled with the notion that he is, shall be, or by all human and divine laws ought to be “happy.” His wishes, the pitifulest whipster’s, are to be fulfilled for him; his days, the pitifulest whipster’s, are to flow on in ever-gentle current of enjoyment, impossible even for the gods. The prophets preach to us, Thou shalt be happy; thou shalt love pleasant things, and find them. The people clamor, Why have we not found pleasant things?

We construct our theory of Human Duties, not on any Greatest-Nobleness Principle, never so mistaken; no, but on a Greatest-Happiness Principle. “The word *Soul* with us, as in some Slavonic dialects, seems to be synonymous with

¹ From *Past and Present*.

Stomach." We plead and speak, in our Parliaments and elsewhere, not as from the Soul, but from the Stomach;—wherefore indeed our pleadings are so slow to profit. We plead not for God's Justice; we are not ashamed to stand clamoring and pleading for our own "interests," our own rents and trade-profits; we say, They are the "interests" of so many; there is such an intense desire in us for them! We demand Free-Trade, with much just vociferation and benevolence, That the poorer classes, who are terribly ill-off at present, may have cheaper New-Orleans bacon. Men ask on Free-trade platforms, How can the indomitable spirit of Englishmen be kept up without plenty of bacon? We shall become a ruined Nation!—Surely, my friends, plenty of bacon is good and indispensable: but, I doubt, you will never get even bacon by aiming only at that. You are men, not animals of prey, well-used or ill-used! Your Greatest-Happiness Principle seems to me fast becoming a rather unhappy one.—What if we should cease babbling about "happiness," and leave *it* resting on its own basis, as it used to do!

A gifted Byron rises in his wrath; and feeling too surely that he for his part is not "happy," declares the same in very violent language, as a piece of news that may be interesting. It evidently has surprised him much. One dislikes to see a man and poet reduced to proclaim on the streets such tidings: but on the whole, as matters go, that is not the most dislikeable. Byron speaks the *truth* in this matter. Byron's large audience indicates how true it is felt to be.

"Happy," my brother? First of all, what difference is it whether thou art happy or not! To-day becomes Yesterday so fast, all To-morrows become Yesterdays; and then there is no question whatever of the "happiness," but quite another question. Nay, thou hast such a sacred pity left at least for thyself, thy very pains, once gone over into Yesterday, become joys to thee. Besides, thou knowest not what heavenly blessedness and indispensable sanative virtue was in them; thou shalt only know it after many days, when thou

art wiser! — A benevolent old Surgeon sat once in our company, with a Patient fallen sick by gourmandizing, whom he had just, too briefly in the Patient's judgment, been examining. The foolish Patient still at intervals continued to break in on our discourse, which rather promised to take a philosophic turn: "But I have lost my appetite," said he, ob-jurgatively, with a tone of irritated pathos; "I have no appetite; I can't eat!"—"My dear fellow," answered the Doctor in mildest tone, "it isn't of the slightest consequence;"—and continued his philosophical discoursing with us!

Or does the reader not know the history of that Scottish iron Misanthrope? The inmates of some town-mansion, in those Northern parts, were thrown into the fearfulest alarm by indubitable symptoms of a ghost inhabiting the next house, or perhaps even the partition-wall! Ever at a certain hour, with preternatural gnarring, growling, and screeching, which attended as running bass, there began, in a horrid, semi-articulate, unearthly voice, this song: "Once I was hap-hap-happy, but now I'm *meeserable*! Clack-clack-clack, gnarr-r-r, whuz-z: Once I was hap-hap-happy, but now I'm *meeserable*!"—Rest, rest, perturbed spirit;—or indeed, as the good old Doctor said: My dear fellow, it isn't of the slightest consequence! But no; the perturbed spirit could not rest; and to the neighbors, fretted, affrighted, or at least insufferably bored by him, it *was* of such consequence that they had to go and examine in his haunted chamber. In his haunted chamber, they find that the perturbed spirit is an unfortunate — Imitator of Byron? No, is an unfortunate rusty Meat-jack, gnarring and creaking with rust and work; and this, in Scottish dialect, is *its* Byronic musical Life-philosophy, sung according to ability!

Truly, I think the man who goes about pothering and up-roaring for his "happiness,"—pothering, and were it ballot-boxing, poem-making, or in what way soever fussing and exerting himself,—he is not the man that will help us to "get our knaves and dastards arrested!" No; he rather is on the

way to increase the number,— by at least one unit and his tail! Observe, too, that this is all a modern affair; belongs not to the old heroic times, but to these dastard new times. “Happiness our being’s end and aim,” all that very paltry speculation is at bottom, if we will count well, not yet two centuries old in the world.

The only happiness a brave man ever troubled himself with asking much about was happiness enough to get his work done. Not “I can’t eat!” but “I can’t work!” that was the burden of all wise complaining among men. It is, after all, the one unhappiness of a man, That he cannot work; that he cannot get his destiny as a man fulfilled. Behold, the day is passing swiftly over, our life is passing swiftly over; and the night cometh, wherein no man can work. The night once come, our happiness, our unhappiness,— it is all abolished; vanished, clean gone; a thing that has been: “not of the slightest consequence” whether we were happy as eupeptic Curtis, as the fattest pig of Epicurus, or unhappy as Job with potsherds, as musical Byron with Giaours and sensibilities of the heart; as the unmusical Meat-jack with hard labor and rust! But our work,— behold that is not abolished, that has not vanished: our work, behold, it remains, or the want of it remains;— for endless Times and Eternities, remains; and that is now the sole question with us forevermore! Brief brawling Day, with its noisy phantasms, its poor paper-crown’s tinsel-gilt, is gone; and divine everlasting Night, with her star-diadems, with her silences and her veracities, is come! What hast thou done, and how? Happiness, unhappiness: all that has but the *wages* thou hadst; thou hast spent all that, in sustaining thyself hitherward; not a coin of it remains with thee, it is all spent, eaten: and now thy work, where is thy work? Swift, out with it; let us see thy work!

Of a truth, if man were not a poor hungry dastard, and even much of a blockhead withal, he would cease criticizing his victuals to such extent; and criticize himself rather, what he does with his victuals!

WHEN GOOD FELLOWS GET TOGETHER ¹

BY ROBERT L. DUFFUS

At the last reunion of our class there were, of course, the usual number of surprises. For instance, Gerald Braithwaite, who was at one time or another president of nearly all the college clubs and societies, a star actor in almost all the plays, something of a singer, and good for a point or two in the high jump, has quieted down. Gerald is superintendent of schools in some Middle-Western city. I suspect that Gerald blossomed out too soon, as plants are said to do when they are not adequately watered. But when I saw Gerald he suspected nothing. He liked his title and was sorry for me when I told him that I was still experimenting with life and had no steady job.

Nearly all the rest had followed the paths of least resistance, not as any of us could have foreseen them, but as they could have been foreseen by any one familiar with American civilization fifteen years ago. Jackson, like Braithwaite, was one of our prominent men. He came to college from some country town, a shy, reserved, idealistic youth who had never ridden on a street car until he graduated from high school. Jackson rose by degrees, beginning with the Y. M. C. A., where his early religious training made him at home, becoming its vice-president, and emerging from it by way of atheism at the end of his second year. In his junior year he was treasurer of his class, and at the end of the year there was a surplus of nearly eighty-nine dollars — an unheard of thing in our college. The year after that Jackson became adver-

¹ Reprinted from *The Dial* of September 20, 1919, by permission of the editors.

tising manager of the college monthly on a percentage basis. After he left college he went into real estate. When he came back to the reunion he had lost the soulful look and most of the wavy chestnut hair which had once made it easy for him to get dances at the proms, but he had a double chin and owned a controlling interest in a town of forty thousand inhabitants.

The boys who went into law seemed the simplest to make predictions about, but the simplicity was deceptive. Jim Burnham, who was said to be the most brilliant man of his time, is still brilliant, but it is now an old-rose, Persian-carpet brilliancy. I caught in his conversation at the reunion little besides echoes of 1903. Jim had an uncle who was counsel for the Coast and Mid-Western. He came to the reunion in an expensive touring car, and thought that there was not much moral difference between Bolshevism and government control of the railroads. Culver drifted into politics, but instead of being governor or United States senator he was an assistant district attorney. He talked like Mr. Serjeant Buzfuz. Ed Bilkins, the inconsolable radical of his class, whose quarrel with the present order of society extended even to a refusal to wear a dress suit to the senior prom, went into journalism. He has become managing editor of a newspaper in a medium-sized Ohio city, and gets along famously with the owner and the advertisers. His wife is trying, not without success, to get into really good society.

We had looked to Theodore Blackwood to give the class literary standing. Theodore stayed on at college after the rest of the class had gone away — I believe because he could not think of anything else to do. He is now teaching English in a fresh-water college. It has been nine or ten years since he wrote any of that glowing, rebellious verse which used to excite admiration among the elect when it was printed in the *Spade* (our little modernist semi-annual, reserved for those who felt themselves of too fine clay to be appreciated by the general college public), but he has a new interpretation of the fifty-sixth line of Scene Five, Act II, of *As You Like*

It, which is said to find favor with Shakespearean scholars. He told me that he was shortly to issue a new edition of *Euphues*, with critical notes.

I see that I have said nothing of the part our class played in the war, but this is not because any of us were slackers. We were nearly all too old for front-line service, but a few of us did get to the front, and most of the rest took government contracts, got into the Red Cross or Y. M. C. A., took part in the Liberty Loan campaigns, or at least cut down our personal expenditures. There is a grave or two in France to which our chairman referred in what seemed to me the only unaffected words he spoke. They had not been prominent men in college. One had worked his way through by waiting on table. Few of us had ever known them. But now they were ours.

Everything went off pretty well as long as we all kept together. Most of us were able to sing the songs, with a little prompting, and Burnham made a good toastmaster. It was when we began to split up that conversation became trying. After Jackson had tried to sell me a lot, and Burnham had got me into a corner to explain what a good idea it would be to make the Espionage Act permanent, I made my escape and walked up and down in the moonlight—the same moonlight, God forgive us!—trying to figure everything out. My classmates reminded me of nothing but clothes, possessions, social relations, business and professional positions. Most of them, when they were in college, had been interested in subjects which had nothing to do with their personal welfare. On occasion they would throw off even the foolish garments of “college spirit” and “tradition” and analyze the educational scheme of which they were a part. I had discussed religion, art, music, and Socialism with some of them until two in the morning. Now they would not discuss anything. It was as though the world contained for them no more doubts and mysteries, or perhaps as though their opinions were balanced so precariously, and so intimately asso-

ciated with their positions in the world, that they were afraid to think.

Was this merely the result of growing older? I could not see why it should be. The age of speculation does not terminate normally at twenty-two or twenty-three. No, something had intervened to harden my classmates in their shells, like so many oysters growing encased before their time. Then I saw, or thought I saw, what the trouble was. Our college had prided itself on preparing men for their "places in the world." A great point had been made of convincing the boys who passed through the mill that they were to become "leaders." The college was proud of those of its graduates who had been successful, especially if they had made money successfully. We were trained to use the world, not to understand it. Our whole academic tradition and environment had worked toward accustoming us to forms and formulas. The president's colonial mansion on the hill had been a symbol of success, the assistant professor of Greek doing the family washing on the back porch a symbol of at least relative failure. Instead of being urged to keep our intellectual curiosity awake we had been fairly compelled to direct it into narrower and narrower channels, and to apply it to definite ends which were measured at last by the amount of money they brought in. We went out ashamed to be poor. I remembered some splendid words of William James: "We have lost the power even of imagining what the ancient idealization of poverty could have meant; the liberation from material attachments, the unbribed soul, the manlier indifference, the paying our way by what we are and not by what we have, the right to fling away our life at any moment irresponsibly." Had any of us exercised that right? Yes, our service flag answered that question. But that sacrifice had been an accident of history, performed in the teeth of our education, a breaking away from the environment in which we had been taught to be at home—and to be imprisoned by—not a development out of it.

As I went out to get my hat and coat I met Peter Brant. When he was in college Peter Brant had been passionately interested in beetles. As I talked with him I saw that he was still interested in them, though more in people and travels. He had been hunting specimens all over the world — in China, Siberia, Siam, India, Africa, South America, and the East and West Indies. He had made, he told me, one of the most complete beetle collections in the world, though as he had no income of his own he had had to earn his way around by selling his collection to a museum. From his pocket, however, he drew a cigarette box, opened it reverently, and showed me a tiny black object. He had picked it up in Nigeria, and it was named after him. There was not another like it in any collection in the world. For the rest he had stories of out-of-the way ports, sleepy tropic rivers, and half-forgotten towns and people, not of the main currents of civilization, and a confession about a girl from Indiana, with whom he had fallen hopelessly in love in Cairo. He had wanted to marry her, but marrying meant settling down, and perhaps giving up beetles. He was on his way to Australia, and hoped he would get over it.

I left Brant, rather reluctantly, at the door of a second-class hotel, and went off to catch a train. Some words quoted in John Richard Green's *History* were running in my head: "I have given up my whole soul to the Greek learning, and as soon as I get money I shall buy Greek books — and then I shall buy some clothes." But I doubt if Brant had ever heard of Erasmus.

ON SANDALS AND SIMPLICITY ¹

BY GILBERT K. CHESTERTON

The great misfortune of the modern English is not at all that they are more boastful than other people (they are not); it is that they are boastful about those particular things which nobody can boast of without losing them. A Frenchman can be proud of being bold and logical, and still remain bold and logical. A German can be proud of being reflective and orderly, and still remain reflective and orderly. But an Englishman cannot be proud of being simple and direct, and still remain simple and direct. In the matter of these strange virtues, to know them is to kill them. A man may be conscious of being heroic or conscious of being divine, but he cannot (in spite of all the Anglo-Saxon poets) be conscious of being unconscious.

Now, I do not think that it can be honestly denied that some portion of this impossibility attaches to a class very different in their own opinion, at least, to the school of Anglo-Saxonism. I mean that school of the simple life, commonly associated with Tolstoy. If a perpetual talk about one's own robustness leads to being less robust, it is even more true that a perpetual talking about one's own simplicity leads to being less simple. One great complaint, I think, must stand against the modern upholders of the simple life — the simple life in all its varied forms, from vegetarianism to the honorable consistency of the Doukhobors. This complaint against them stands, that they would make us simple in the unimportant things, but complex in the important things. They would

¹ From *Heretics* by Gilbert K. Chesterton; copyright by John Lane Company, Publishers, New York.

make us simple in the things that do not matter — that is, in diet, in costume, in etiquette, in economic system. But they would make us complex in the things that do matter — in philosophy, in loyalty, in spiritual acceptance, and spiritual rejection. It does not so very much matter whether a man eats a grilled tomato or a plain tomato; it does very much matter whether he eats a plain tomato with a grilled mind. The only kind of simplicity worth preserving is the simplicity of the heart, the simplicity which accepts and enjoys. There may be a reasonable doubt as to what preserves this; there can surely be no doubt that a system of simplicity destroys it. There is more simplicity in the man who eats caviar on impulse than in the man who eats grape-nuts on principle.

The chief error of these people is to be found in the very phrase to which they are most attached — “plain living and high thinking.” These people do not stand in need of, will not be improved by, plain living and high thinking. They stand in need of the contrary. They would be improved by high living and plain thinking. A little high living (I say, having a full sense of responsibility, a little high living) would teach them the force and meaning of the human festivities, of the banquet that has gone on from the beginning of the world. It would teach them the historic fact that the artificial is, if anything, older than the natural. It would teach them that the loving-cup is as old as any hunger. It would teach them that ritualism is older than any religion. And a little plain thinking would teach them how harsh and fanciful are the mass of their own ethics, how very civilized and very complicated must be the brain of the Tolstoyan who really believes it to be evil to love one’s country and wicked to strike a blow.

A man approaches, wearing sandals and simple raiment, a raw tomato held firmly in his right hand, and says, “The affections of family and country alike are hindrances to the fuller development of human love;” but the plain thinker

will only answer him with a wonder not untinged with admiration, "What a great deal of trouble you must have taken in order to feel like that." High living will reject the tomato. Plain thinking will equally decisively reject the idea of the invariable sinfulness of war. High living will convince us that nothing is more materialistic than to despise a pleasure as purely material. And plain thinking will convince us that nothing is more materialistic than to reserve our horror chiefly for material wounds.

The only simplicity that matters is the simplicity of the heart. If that be gone, it can be brought back by no turnips or cellular clothing; but only by tears and terror and the fires that are not quenched. If that remain, it matters very little if a few Early Victorian armchairs remain along with it. Let us put a complex entrée into a simple old gentleman; let us not put a simple entrée into a complex old gentleman. So long as human society will leave my spiritual inside alone, I will allow it, with a comparative submission, to work its wild will with my physical interior. I will submit to cigars. I will meekly embrace a bottle of Burgundy. I will humble myself to a hansom cab. If only by this means I may preserve to myself the virginity of the spirit, which enjoys with astonishment and fear! I do not say that these are the only methods of preserving it. I incline to the belief that there are others. But I will have nothing to do with simplicity which lacks the fear, the astonishment, and the joy alike. I will have nothing to do with the devilish vision of a child who is too simple to like toys.

The child is, indeed, in these, and many other matters, the best guide. And in nothing is the child so righteously childlike, in nothing does he exhibit more accurately the sounder order of simplicity, than in the fact that he sees everything with a simple pleasure, even the complex things. The false type of naturalness harps always on the distinction between the natural and the artificial. The higher kind of naturalness ignores that distinction. To the child the tree

and the lamp-post are as natural and as artificial as each other; or rather, neither of them are natural but both supernatural. For both are splendid and unexplained. The flower with which God crowns the one, and the flame with which Sam the lamplighter crowns the other, are equally of the gold of fairy-tales. In the middle of the wildest fields the most rustic child is, ten to one, playing at steam-engines. And the only spiritual or philosophical objection to steam-engines is not that men pay for them or work at them, or make them very ugly, or even that men are killed by them; but merely that men do not play at them. The evil is that the childish poetry of clockwork does not remain. The wrong is not that engines are too much admired, but that they are not admired enough. The sin is not that engines are mechanical, but that men are mechanical.

In this matter, then, as in all the other matters treated in this book, our main conclusion is that it is a fundamental point of view, a philosophy or religion, which is needed, and not any change in habit or social routine. The things we need most for immediate practical purposes are all abstractions. We need a right view of the human lot, a right view of the human society; and if we were living eagerly and angrily in the enthusiasm of those things, we should, *ipso facto*, be living simply in the genuine and spiritual sense. Desire and danger make every one simple. And to those who talk to us with interfering eloquence about Jaeger and the pores of the skin, and about Plasmon and the coats of the stomach, at them shall only be hurled the words that are hurled at fops and gluttons, "Take no thought what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed. For after all these things do the Gentiles seek. But seek first the kingdom of God and His righteousness, and all these things shall be added unto you." Those amazing words are not only extraordinarily good, practical politics; they are also superlatively good hygiene. The one supreme way of making all those processes go right, the processes of health, and

strength, and grace, and beauty, the one and only way of making certain of their accuracy, is to think about something else. If a man is bent on climbing into the seventh heaven, he may be quite easy about the pores of his skin. If he harnesses his wagon to a star, the process will have a most satisfactory effect upon the coats of his stomach. For the thing called "taking thought," the thing for which the best modern word is "rationalizing," is in its nature inapplicable to all plain and urgent things. Men take thought and ponder rationalistically, touching remote things — things that only theoretically matter, such as the transit of Venus. But only at their peril can men rationalize about so practical a matter as health.

MARCUS AURELIUS, 1914: BY THE TURN OF A HAND ¹

BY SIMEON STRUNSKY

MARCUS AURELIUS, 1914

Let me exaggerate! For in exaggeration there is life and the punch that makes for progress. Whereas no man can manifestly qualify as a live wire who sees things as they are.

Let me exaggerate the number of millions of bacteria to the cubic centimeter in our morning milk; and the hosts of virulent bacilli that make their encampment on the unlaundered dollar-bill; and the anti-social micro-organisms that beset the common drinking-cup. Let me exaggerate the virtue of assiduously and courageously swatting the common housefly.

Let me exaggerate the gray and monotonous life of the poor, forgetting the children who dance to the sound of the hurdy-gurdy, and the mothers who smile over their babies in tenement cradles, and the lovers in the parks, and the May parties, and the millions who patronize the moving-picture theaters, and the millions in Coney Island.

Let me exaggerate the grinding, crushing, withering speed of modern industry, forgetting the hundreds of thousands who throng the baseball parks and the additional millions who study the score boards on Park Row.

Let me exaggerate the number of children who go breakfastless to school, since nothing less than 25,000 gets into the newspaper headlines; and the wickedness of regularly ordained clergymen who marry people without asking for a

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physician's certificate; and the peril of helping an old lady up the Subway steps lest she turn out to be a recruiter of white slaves.

Let me exaggerate the blessings of an age when babies shall be born without adenoids and tonsils, and shall develop just as automatically into clear-eyed little Boy Scouts and Camp-fire Girls.

Let me exaggerate! Teach me that outlook upon life which the high-brow pragmatists describe as the will to believe, and the low-brow describes as pipe dreams! Save me from those twin devils, the Sense of Humor and the Sense of Proportion; for in common sense is stagnation and death, but progress lies in exaggeration!

BY THE TURN OF A HAND

In seven different ways has the world been on the point of being regenerated since the Spanish-American War. For the completeness with which the world has been reconstructed consult the current files of the newspapers.

The world was to be made over by the bicycle. The strap-hanger was to abandon his strap and ride joyfully down the Broadway cable-slot, snapping his fingers at traction magnates and imbibing ozone. The factory-hand was to abandon his city flat and live in the open country, going to and from his work through the green lanes at fifteen miles an hour, with his lunch on the handle bars. The old were to grow young again and the young were to dream close to the heart of Nature. The doctors were to perish of starvation. But where is the bicycle to-day?

The world was to be made over by jiu-jitsu. Elderly gentlemen were to regain the waistline of their youth by ten minutes' attention every morning to the secrets of the Samurai. Slim young women, when attacked by heavy ruffians, were to seize their assailants by the wrist and hurl them over the right shoulder. The police were to discard their revolvers

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A man approaches, wearing sandals and simple raiment, a raw tomato held firmly in his right hand, and says, “The affections of family and country alike are hindrances to the fuller development of human love;” but the plain thinker

The trembling leaves of human hearts
Hid boughs for them to perch upon.

And men in desert places, men
Abandoned, broken, sick with fears,
Rose singing, swung their swords agen,
And laughed and died among the spears.

The green and greedy seas have drowned
That city's glittering walls and towers,
Her sunken minarets are crowned
With red and russet water-flowers.

In towers and rooms and golden courts
The shadowy coral lifts her sprays;
The scrawl hath gorged her broken orts,
The shark doth haunt her hidden ways.

But, at the falling of the tide,
The golden birds still sing and gleam,
The Atlanteans have not died,
Immortal things still give us dream.

The dream that fires man's heart to make,
To build, to do, to sing or say
A beauty Death can never take,
An Adam from the crumbled clay.

THE SEEKERS

Friends and loves we have none, nor wealth nor blessed abode,
But the hope of the City of God at the other end of the road.

Not for us are content, and quiet, and peace of mind,
For we go seeking a city that we shall never find.

There is no solace on earth for us — for such as we —
Who search for a hidden city that we shall never see.

Only the road and the dawn, the sun, the wind, and the rain,
And the watch fire under stars, and sleep, and the road again.

We seek the City of God, and the haunt where beauty dwells,
And we find the noisy mart and the sound of burial bells.

Never the golden city, where radiant people meet,
But the dolorous town where mourners are going about the
street.

We travel the dusty road till the light of the day is dim,
And sunset shows us spires away on the world's rim.

We travel from dawn to dusk, till the day is past and by,
Seeking the holy city beyond the rim of the sky.

Friends and loves we have none, nor wealth nor blest abode,
But the hope of the City of God at the other end of the road.

ROADWAYS

One road leads to London,
One road runs to Wales,
My road leads me seawards
To the white dipping sails.

One road leads to the river,
As it goes singing slow;
My road leads to shipping,
Where the bronzed sailors go.

Leads me, lures me, calls me
To salt green tossing sea;

A road without earth's road-dust
Is the right road for me.

A wet road heaving, shining,
And wild with seagulls' cries,
A mad salt sea-wind blowing
The salt spray in my eyes.

My road calls me, lures me
West, east, south, and north;
Most roads lead men homewards,
My road leads me forth

To add more miles to the tally
Of gray miles left behind,
In quest of that one beauty
God put me here to find.

and the lamp-post are as natural and as artificial as each other; or rather, neither of them are natural but both supernatural. For both are splendid and unexplained. The flower with which God crowns the one, and the flame with which Sam the lamplighter crowns the other, are equally of the gold of fairy-tales. In the middle of the wildest fields the most rustic child is, ten to one, playing at steam-engines. And the only spiritual or philosophical objection to steam-engines is not that men pay for them or work at them, or make them very ugly, or even that men are killed by them; but merely that men do not play at them. The evil is that the childish poetry of clockwork does not remain. The wrong is not that engines are too much admired, but that they are not admired enough. The sin is not that engines are mechanical, but that men are mechanical.

In this matter, then, as in all the other matters treated in this book, our main conclusion is that it is a fundamental point of view, a philosophy or religion, which is needed, and not any change in habit or social routine. The things we need most for immediate practical purposes are all abstractions. We need a right view of the human lot, a right view of the human society; and if we were living eagerly and angrily in the enthusiasm of those things, we should, *ipso facto*, be living simply in the genuine and spiritual sense. Desire and danger make every one simple. And to those who talk to us with interfering eloquence about Jaeger and the pores of the skin, and about Plasmon and the coats of the stomach, at them shall only be hurled the words that are hurled at fops and gluttons, "Take no thought what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed. For after all these things do the Gentiles seek. But seek first the kingdom of God and His righteousness, and all these things shall be added unto you." Those amazing words are not only extraordinarily good, practical politics; they are also superlatively good hygiene. The one supreme way of making all those processes go right, the processes of health, and

THE NEW WORLD

VI. MIRRORS ITSELF IN LITERATURE

LITERATURE ¹

BY JOHN MORLEY

Next I am going to deal with another question, with which perhaps I ought to have started. What is literature? It has often been defined. Emerson says it is a record of the best thoughts. "By literature," says another author, "we mean the written thoughts and feelings of intelligent men and women arranged in a way that shall give pleasure to the reader." A third account is that "the aim of a student of literature is to know the best that has been thought in the world." Definitions always appear to me in these things to be in the nature of vanity. I feel that the attempt to be compact in the definition of literature ends in something that is rather meagre, partial, starved, and unsatisfactory. I turn to the answer given by a great French writer to a question not quite the same, viz., "What is a classic?" Literature consists of a whole body of classics in the true sense of the word, and a classic, as Sainte-Beuve defines him, is an "author who has enriched the human mind, who has really added to its treasure, who has got it to take a step further; who has discovered some unequivocal moral truth, or penetrated to some eternal passion, in that heart of man where it seemed as though all were known and explored, who has produced his thoughts, or his observation, or his invention under some form, no matter what, so it be great, large, acute and reasonable, sane and beautiful in itself; who has spoken to all in a style of his own, yet a style that finds itself the style of everybody,—in a style that is at once new and antique, and

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is the contemporary of all the ages." Another Frenchman, Doudan, who died in 1872, has an excellent passage on the same subject: —

"The man of letters properly so called is a rather singular being: he does not look at things exactly with his own eyes, he has not impressions of his own, we could not discover the imagination with which he started. 'Tis a tree on which have been grafted Homer, Virgil, Milton, Dante, Petrarch; hence have grown peculiar flowers which are not natural, and yet they are not artificial. Study has given to the man of letters something of the reverie of René; with Homer he has looked upon the plain of Troy, and there has remained in his brain some of the light of the Grecian sky; he has taken a little of the pensive luster of Virgil, as he wanders by his side on the slopes of the Aventine; he sees the world as Milton saw it, through the gray mists of England, as Dante saw it, through the clear and glowing light of Italy. Of all these colors he composes for himself a color that is unique, and his own; from all these glasses by which his life passes on its journey to the real world, there is formed a special tint, and that is what makes the imagination of men of letters."

At a single hearing you may not take all that in; but if you should have any opportunity of recurring to it, you will find this a satisfactory, full, and instructive account of what is a classic, and will find in it a full and satisfactory account of what those who have thought most on literature hope to get from it, and most would desire to confer upon others by it. Literature consists of all the books — and they are not so many — where moral truth and human passion are touched with a certain largeness, sanity, and attraction of form. My notion of the literary student is one who through books explores the strange voyages of man's moral reason, the impulses of the human heart, the chances and changes that have overtaken human ideals of virtue and happiness, of conduct and manners, and the shifting fortunes of great conceptions of truth and virtue. Poets, dramatists, humorists, satirists,

masters of fiction, the great preachers, the character-writers, the maxim-writers, the great political orators — they are all literature in so far as they teach us to know man and to know human nature. This is what makes literature, rightly sifted and selected and rightly studied, not the mere elegant trifling that it is so often and so erroneously supposed to be, but a proper instrument for a systematic training of the imagination and sympathies, and of a genial and varied moral sensibility.

From this point of view let me remind you that books are not the product of accidents and caprice. As Goethe said, if you would understand an author, you must understand his age. The same thing is just as true of a book. If you would fully comprehend it, you must know the age. There is an order; there are causes and relations between great compositions and the societies in which they have emerged. Just as the naturalist strives to understand and to explain the distribution of plants and animals over the surface of the globe, to connect their presence or absence with the great geological, climatic, and oceanic changes, so the student of literature, if he be wise, undertakes an ordered and connected survey of ideas, of tastes, of sentiments, of imagination, of humor, of invention, as they affect and as they are affected by the ever-changing experiences of human nature, and the manifold variations that time and circumstances are incessantly working in human society.

Those who are possessed, and who desire to see others possessed, by that conception of literary study must watch with greatest sympathy and admiration the efforts of those who are striving so hard, and, I hope, so successfully, to bring the systematic and methodical study of our own literature, in connection with other literatures, among subjects for teaching and examination in the Universities of Oxford and Cambridge. I regard those efforts with the liveliest interest and sympathy. Everybody agrees that an educated man ought to have a general notion of the course of the great outward events of Euro-

pean history. So, too an educated man ought to have a general notion of the course of all those inward thoughts and moods which find their expression in literature. I think that in cultivating the study of literature, as I have perhaps too laboriously endeavored to define it, you will be cultivating the most important side of history. Knowledge of it gives stability and substance to character. It furnishes a view of the ground we stand on. It builds up a solid backing of precedent and experience. It teaches us where we are. It protects us against imposture and surprise.

Before closing I should like to say one word upon the practice of composition. I have suffered, by the chance of life, many things from the practice of composition. It has been my lot, I suppose, to read more unpublished work than any one else in this room.

There is an idea, and, I venture to think, a very mistaken idea, that you cannot have a taste for literature unless you are yourself an author. I make bold entirely to demur to that proposition. It is practically most mischievous, and leads scores and even hundreds of people to waste their time in the most unprofitable manner that the wit of man can devise, on work in which they can no more achieve the most moderate excellence than they can compose a Ninth Symphony or paint a Transfiguration. It is a terrible error to suppose that because one is happily able to relish "Wordsworth's solemn-thoughted idyll, or Tennyson's enchanted reverie," therefore a solemn mission calls you to run off to write bad verse at the Lakes or the Isle of Wight. I beseech you all not to turn to authorship. I will even venture, with all respect to those who are teachers of literature, to doubt the excellence and the utility of the practice of over-much essay-writing and composition. I have very little faith in the rules of style, though I have an unbounded faith in the virtue of cultivating direct and precise expression. But you must carry on the operation inside the mind, and not merely by practicing literary deportment on paper. It is not everybody who can

command the mighty rhythm of the greatest masters of human speech. But every one can make reasonably sure that he knows what he means, and whether he has found the right word. These are internal operations, and are not forwarded by writing for writing's sake. Everybody must be urgent for attention to expression, if that attention be exercised in the right way. It has been said a million times that the foundation of right expression in speech or writing is sincerity. That is as true now as it ever has been. Right expression is a part of character. As somebody has said, by learning to speak with precision, you learn to think with correctness; and the way to firm and vigorous speech lies through the cultivation of high and noble sentiments. So far as my observation has gone, men will do better if they seek precision by studying carefully with an open mind and a vigilant eyes the great models of writing, than by the excessive practice of writing on their own account.

Much might here be said on what is one of the most important of all the sides of literary study. I mean its effect as helping to preserve the dignity and purity of the English language. That noble instrument has never been exposed to such dangers as those which beset it to-day. Domestic slang, scientific slang, pseudo-æsthetic affectations, hideous importations from American newspapers, all bear down with horrible force upon the glorious fabric which the genius of our race has reared. I will say nothing of my own on this pressing theme, but will read to you a passage of weight and authority from the greatest master of mighty and beautiful speech.

"Whoever in a state," said Milton, "knows how wisely to form the manners of men and rule them at home and in war with excellent institutes, him in the first place, above all others, I should esteem worthy of all honor. But next to him the man who strives to establish in maxims and rules the method and habit of speaking and writing received from a good age of the nation, and as it were, to fortify the same

round with a kind of wall, the daring to overleap which let a law only short of that of Romulus be used to prevent. . . . The one, as I believe, supplies noble courage and intrepid counsels against an enemy invading the territory. The other takes to himself the task of extirpating and defeating, by means of a learned detective police of ears, and a light band of good authors, that barbarism which makes large inroads upon the minds of men, and is a destructive intestine enemy of genius. Nor is it to be considered of small consequence what language, pure or corrupt, a people has, or what is their customary degree of propriety in speaking it. . . . For, let the words of a country be in part unhandsome and offensive in themselves, in part debased by wear and wrongly uttered, and what do they declare, but, by no light indication, that the inhabitants of that country are an indolent, idle-yawning race, with the minds already long prepared for any amount of servility? On the other hand, we have never heard that any empire, and state, did not at least flourish in a middling degree as long as its own liking and care for its language lasted.”¹

The probabilities are that we are now coming to an epoch of a quieter style. There have been in our generation three strong masters in the art of prose writing. There was, first of all, Carlyle, there was Macaulay, and there is Mr. Ruskin. These are all giants, and they have the rights of giants. But I do not believe that a greater misfortune can befall the students who attend the classes here, than that they should strive to write like any one of these three illustrious men. I think it is the worst thing that can happen to them. They can never attain the high mark which they have set before themselves. It is not everybody who can bend the bow of Ulysses, and most men only do themselves a mischief by trying to bend it. If we are now on our way to a quieter style, I am not sorry for it. Truth is quiet. Milton's phrase ever lingers in our minds as one of imperishable beauty — where he

¹ Letter to Benmattei, from Florence, 1638.

regrets that he is drawn by I know not what, from beholding the bright countenance of truth in the quiet and still air of delightful studies. Moderation and judgment are, for most purposes, more than the flash and glitter even of the genius. I hope that your professors of rhetoric will teach you to cultivate that golden art—the steadfast use of a language in which truth can be told; a speech that is strong by natural force, and not merely effective by declamation; an utterance without trick, with affectation, without mannerisms, without any of that excessive ambition which overleaps itself as disastrously in prose writing as in so many other things.

I will detain you no longer. I hope that I have made it clear that we conceive the end of education on its literary side to be to make a man and not a cyclopædia, to make a citizen and not an album of elegant extracts. Literature does not end with knowledge of forms, with inventories of books and authors, with finding the key of rhythm, with the varying measure of the stanza, or the changes from the involved and sonorous periods of the seventeenth century down to the *staccato* of the nineteenth, or all the rest of the technicalities of scholarship. Do not think I condemn these. They are all good things to know, but they are not ends in themselves. The intelligent man, says Plato, will prize those studies which result in his soul getting soberness, righteousness, and wisdom, and he will less value the others. Literature is one of the instruments for forming character, for giving us men and women armed with reason, braced by knowledge, clothed with steadfastness and courage, and inspired by that public spirit and public virtue of which it has been well said that they are the highest ornaments of the mind of man. Bacon is right, as he generally is, when he bids us read not to contradict and refute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Yes, let us read to weigh and to consider. In the times before us that promise or threaten deep political, economical, and social controversy, what we need to do is to induce our peo-

ple to weigh and consider. We want them to cultivate energy without impatience, activity without restlessness, inflexibility without ill-humor. I am not going to preach to you any indifference to money, or to the pleasures of social intercourse, or to the esteem and good-will of our neighbors, or to any other of the consolations and necessities of life. But, after all, the thing that matters most, both for happiness and for duty, is that we should strive habitually to live with wise thoughts and right feelings. Literature helps us more than other studies to this most blessed companionship of wise thoughts and right feelings, and so I have taken this opportunity of earnestly commending it to your interest and care.

MAN AND THE RACE¹

BY GEORGE WOODBERRY

It belongs to a highly developed race to become, in a true sense, aristocratic -- a treasury of its best in practical and spiritual types, and then to disappear in the surrounding tides of men. So Athens dissolved like a pearl in the cup of the Mediterranean, and Rome in the cup of Europe, and Judæa in the cup of the Universal Communion. Though death is the law of all life, man touches this earthen fact with the wand of the spirit, and transforms it into the law of sacrifice. Man has won no victory over his environment so sublime as this, finding in his mortal sentence the true choice of the soul and in the road out of Paradise the open highway of eternal life. Races die; but the ideal of sacrifice as the highest race-destiny has seldom occurred to men, though it has been suggested both by devout Jews and by devout Irishmen as the divinely appointed organic law of the Hebrew and the Celt. In the general view of men the extinction of a race partakes of the unreasoning finality of nature.

The vital flow of life has this in common with disease -- that it is self-limited; the fever runs its course, and burns away. "All thoughts, all passions, all delights," have this history. In the large arcs of social being, movements of the human spirit, however embracing and profound, obey the same law of the limitation of specific energy. Revolution, reforms, re-births exhaust their fuel, and go out. Races are only greater units of man; for a race, as for an individual, there is a time to die; and that time, as history discloses it, is

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the moment of perfection. This is the largest fact in the moral order of the world; it is the center of providence in history. In the life of the human spirit the death of the best of its achieving elements, in the moment of their consummation, is as the fading of the flower of the field or the annual fall of the leaves of the forest in the natural world; and unless this be a sacrificial death, it were wantonness and waste like the deaths of nature; but man and his works are supernatural, and raised above nature by an imperishable relation which they contain. Race-history is a perpetual celebration of the Mass. The Cross initials every page with its broad gold, and he whose eye misses that letter has lost the clue to the meaning. I do not refer to the self-devotion of individuals, the sacred lives of the race. I speak of the involuntary element in the life of nations, or what seems such on the vast scale of social life. Always some great culture is dying to enrich the soil of new harvests, some civilization is crumbling to rubbish to be the hill of a more beautiful city, some race is spending itself that a lower and barbarous world may inherit its stored treasure-house. Although no race may consciously devote itself to the higher ends of mankind, it is the prerogative of its men of genius so to devote it; nor is any nation truly great which is not so dedicated by its warriors and statesmen, its saints and heroes, its thinkers and dreamers. A nation's poets are its true owners; and by the stroke of the pen they convey the title-deeds of its real possessions to strangers and aliens.

This dedication of the energy of a race by its men of genius to the higher ends of mankind is the sap of all the world. The spiritual life of mankind spreads, the spiritual unity of mankind grows, by this age-long surrender of privilege and power into the hands of the world's new men, and the leavening of the mass by the best that has anywhere arisen in it, which is thus brought about. The absorption of aristocracies in democracies, the dissolution of the nobler product in inferior environments, the salutary death of cultures, civiliza-

tions, breeds of men, is the strict line on which history, drawing the sundered parts of the earth slowly together, moves to that great consummation when the best that has at any time been in the world shall be the portion of every man born into it. If the old English blood, which here on this soil gave birth to a nation, spread civilization through it, and cast the orbit of its starry course in time, is destined to be thus absorbed and lost in the nation which it has formed, we should be proud and happy in such a fate; for this is to wear the seal of God's election in history. Nay, if the aristocracy of the whole white race is so to melt in a world of the colored races of the earth, I for one should only rejoice in such a divine triumph of the sacrificial idea in history; for it would mean the humanization of mankind.

Unless this principle is strongly grasped, unless there be an imperishable relation in man and his works which they contain, and which, though it has other phases, here appears in this eternal salvage stored up in a slowly perfecting race, history through its length and breadth is a spectacle to appall and terrify the reason. The perpetual flux of time —

*"Sceptres, tiaras, swords, and chains, and tomes
Of reasoned wrong, glozed on by ignorance,"—*

is a mere catastrophe of blood and error unless its mighty subverting and dismaying changes are related to something which does not pass away with dethroned gods, abandoned empires, and repealed codes of law and morals. But in the extinction of religions, in imperial revolutions, in the bloody conflict of ideas, there is one thing found stable; it is the mind itself, growing through ages. That which in its continuity we call the human spirit, abides. Men, tribes, states disappear, but the race-mind endures. A conception of the world and an emotional response thereto constitute the life of the race-mind, and fill its consciousness with ideas and feelings, but in these there is no element of chance, contingency or frailty; they are master-ideas, master-emotions, clothed

with the power of a long reign over men, and imposing themselves upon each new generation almost with the yoke of necessity. What I designate as the race-mind — the sole thing permanent in history — is this potentiality of thought and feeling, in any age, realizing itself in states of mind and habits of action long established in the race, deeply inherited, and slowly modified. The race-mind is the epitome of the past. It contains all human energy, knowledge, experience, that survives. It is the resultant of millions of lives whose earthly power it stores in one deathless force.

This race-mind is simply formed. Life presents certain permanent aspects in the environment, which generate ways of behavior thereto, normal and general among men. The world is a multiplicity, a harvest-field, a battle-ground; and thence arise through human contact ways of numbering, or mathematics, ways of tillage, or agriculture, ways of fighting, or military tactics and strategy, and these are incorporated in individuals as habits of life. The craftsman has the mind of his craft. Life also presents certain other permanent internal aptitudes in the soul, whence arises the mind of the artist, the inventor, the poet. But this cast of mind of the mathematician or of the painter is rather a phase of individual life. In the larger unit of the race, environment and aptitude working together in the historic life of ages develop ideas, moods and energies characteristic of the race in which they occur. In the sphere of ideas, freedom is indissolubly linked with the English, righteousness with the Hebrew; in the temperamental sphere, a signal instance is the Celtic genius — mystery, twilight, supernatural fantasy, lamentation, tragic disaster — or the Greek genius, definiteness, proportioned beauty, ordered science, philosophic principle; and, in the sphere of energy, land and gold hunger, and that strange soul-hunger — hunger to possess the souls of men — which is at the root of all propagandism, have been motive powers in many races.

Thus, in one part or another of time and place, and from causes within and without, the race, coming to its best, flowers

in some creative hope, ripens in some shaping thought, glows in some resistless enthusiasm. Each of these in its own time holds an age in its grasp. They seize on men and shape them in multitudes to their will, as the wind drives the locusts; make men hideous ascetics, send them on forlorn voyages, devote them to the block and the stake, make Argonauts, Crusaders, Lollards of them, fill Europe in one age with a riot of revolution and in the next with the camps of tyrannic power. These ideas, moods, energies have mysterious potency; they seem to possess an independent being; though, like all the phenomena of life-energy they are self-limited, the period of their growth, culmination, and decline extends through generations and centuries; they seem less the brood of man's mind than higher powers that feed on men. They are surrounded by a cloud of witnesses — fanatics, martyrs, dupes; they doom whole peoples to glory or shame; in the undying battle of the soul they are the choosers of the slain. Though they proceed from the human spirit, they rule it; and in life they are the spiritual presences which are most closely unveiled to the apprehension, devotion, and love of men.

The race-mind building itself from immemorial time out of this mystery of thought and passion, as generation after generation kneels and fights and fades, takes unerringly the best that anywhere comes to be in the world, holds to it with the cling of fate, and lets all else fall to oblivion; out of this best it has made, and still fashions, that enduring world of idea and emotion into which we are born as truly as into the natural world. It has a marvelous economy.

*"One accent of the Holy Ghost
The heedless world has never lost."*

Egypt, India, Greece and Rome, Italy, the English, France, America, the Turk, the Persian, the Russian, the Japanese, the Chinese, the Negro feed its pure tradition of what excellence is possible to the race-mind, and has grown habitual in its being; and, as in the old myth, it destroys its parent, abol-

ishing all these differences of climate, epoch and skull. The race-mind unifies the race which it preserves; that is its irresistible line of advance. It wipes out the barriers of time, language and country. It undoes the mischief of Babel, and restores to mankind one tongue in which all things can be understood by all men. It fuses the Bibles of all nations in one wisdom and one practice. It knocks off the tribal fetters of caste and creed; and, substituting thought for blood as the bond of the world, it slowly liberates that free soul, which is one in all men and common to all mankind. To free the soul in the individual life, and to accomplish the unity of mankind — that is its work.

To share in this work is the peculiar and characteristic office of literature. This fusion of the nations of the earth, this substitution of the thought-tie for the blood-tie, this enfranchisement of the soul, is its chief function; for literature is the organ of the race-mind. That is why literature is immortal. Though man's inheritance is bequeathed in many ways — the size and shape of the skull, the physical predisposition of the body, oral tradition, monumental and artistic works, institutions — civilization ever depends in an increasing degree upon literature both for expression and tradition; and whatever other forms the race-mind may mold itself into, literature is its most universal and comprehensive form. That is why literature is the great conservator of society. It shares in the life of the race-mind, partakes of its nature, as language does of thought, corresponds to it accurately, duplicates it, is its other-self. It is through literature mainly that we know the race-mind, and come to possess it; for though the term may seem abstract, the thing is real. Men of genius are great in proportion as they share in it, and national literatures are great in proportion as they embody and express it. Brunetière, the present critic of France, has recently announced a new literary formula. He declares that there is a European literature, not the combined group of national literatures, but a single literature common to European civilization, and that

national literatures in their periods of culmination, are great in proportion as they coincide for the time being with this common literature, feed it, and, one after another taking the lead, create it. The declaration is a gleam of self-consciousness in the unity of Europe. How slowly the parts of a nation recognize the integrity of their territory and the community of their interests is one of the constant lessons of history; the Greek confederation, the work of Alfred or of Bismarck, our own experience in the Revolutionary period illustrate it; so the unity of Europe is still half-obscure and dark, though Catholicism, the Renaissance, the Reformation, the Revolution in turn flashed this unity forth, struggling to realize itself in the common civilization. The literature of Europe is the expression of this common genius — the best that man has dreamed or thought or done, has found or been, in Europe — now more brilliant in one capital, now in another as the life ebbs from state to state, and is renewed; for, though it fail here or there, it never ceases. This is the burning of the race-mind, now bright along the Seine, the Rhine, and the Thames, as once by the Ganges and the Tiber. The true unity of literature, however, does not lie in the literature of Europe or of India or of antiquity, or in any one manifestation, but in that world-literature which is the organ of the race-mind in its entire breadth and wholeness. The new French formula is a brilliant application, novel, striking and arresting, of the old and familiar idea that civilization in its evolution in history is a single process, continuous, advancing, and integral, of which nations and ages are only the successive phases. The life of the spirit in mankind is one and universal, burns with the same fires, moves to the same issues, joins in a single history; it is the race-mind realizing itself cumulatively in time, and mainly through the inheriting power of great literature.

I have developed this conception of the race-mind at some length because it is a primary idea. The nature of literature, and the perspective and interaction of particular literatures,

are best comprehended in its light. I emphasize it. The world-literature, national literatures, individual men of genius, are what they are by virtue of sharing in the race-mind, appropriating it and identifying themselves with it; and what is true of them, on the great scale and in a high degree, is true also of every man who is born into the world. A man is a man by participating in the race-mind. Education is merely the process by which he enters it, avails himself of it, absorbs it. In the things of material civilization this is plain. All the callings of men, arts, crafts, trades, sciences, professions, the entire round of practical life, have a body of knowledge and method of work which are like gospel and ritual to them; apprentice, journeyman, and master are the stages of their career; and if anything be added, from life to life, it is on a basis of ascertained fact, or orthodox doctrine and fixed practice. I suppose technical education is most uniform, and by definiteness of aim and economy of method is most efficient; and in the professions as well as in the arts and crafts competition places so high a premium on knowledge and skill that the mastery of all the past can teach is compulsory in a high degree. Similarly, in society, the material unities such as those which commerce, manufacturing, banking establish and spread, are soonest evident and most readily accepted; so true is this that the peace of the world is rather a matter of finance than of Christianity. These practical activities and the interests that spring out of them lie in the sphere of material civilization; but the race-mind, positive, enduring and beneficent as it is in that sphere, is there parcelled out and individualized, and gives a particular and almost private character to man and classes of men, and it seeks a material good. There is another and spiritual sphere in which the soul which is one and the same in all men comes to self-knowledge, has its training, and achieves its mastery of the world. Essential, universal manhood is found only here; for it is here that the race-mind, by participation in which a man is a man, enfranchises the soul and gives to it the citizenship of the world. Educa-

tion in the things of the spirit is often vague in aim and may seem wasteful in method, and it is not supported by the thrust and impetus of physical need and worldly hope; but it exists in all men in some measure, for no one born in our civilization is left so savage, no savage born in the wild is left so primitive but that he holds a mental attitude, however obscure, toward nature, man, and God, and has some discipline, however initial, in beauty, love, and religion. These things lie in the sphere of the soul. It is, nevertheless, true that the greatest inequalities of condition exist here, and not in that part of life where good is measured by the things of fortune. The difference between the outcast and the millionaire is as nothing to that between the saint and the criminal, the fool and the knower, the boor and the poet. It is a blessing in our civilization, and one worthy of the hand of Providence, that if in material things justice be a laggard and disparities of condition be hard to remedy, the roads to church and school are public highways, free to all. This charter of free education in the life of the soul, which is the supreme opportunity of an American life, is an open door to the treasury of man's spirit. There whosoever will shall open the book of all the world, and read and ponder, and shall enter the common mind of man which is there contained and avail of its wisdom and absorb its energies into his own and become one with it in insight, power, and hope, and ere he is aware shall find himself mingling with the wisest, the holiest, the loveliest, as their comrade and peer. He shall have poet and sage to sup with him, and their meal shall be the bread of life.

What, then, is the position of the youth — of any man whose infinite life lies before him — at his entrance on this education, on this attempt to become one with the mind of the race? and, to neglect the material side of life, what is the process by which he begins to live in the spirit, and not as one new-born, but even in his youth sharing in the wisdom and disciplined power of a soul that has lived through all human ages — the soul of mankind? We forget the beginnings of

life; we forget first sensation, first action, and the unknown magic by which, as the nautilus builds its shell, we built out of these early elements this world of the impalpable blue walls, the ocean and prairie floors, and star-sown space, each one of us for ourselves. There is a thought, which I suppose is a commonplace and may be half-trivial, but it is one that took hold of me in boyhood with great tenacity, and stirred the sense of strangeness and marvel in life; the idea that all I knew or should ever know was through something that had touched my body. The ether-wave envelopes us as the ocean, and in that small surface of contact is the sphere of sensibility — of light, sound, and the rest — out of which arises the world which each one of us perceives. It seems a fantastic conception, but it is a true one. For me the idea seemed to shrink the world to the dark envelope of my own body. It served, however, to initiate me in the broader conception that the soul is the center, and that life — the world — radiates from it into the enclosing infinite. Wordsworth, you remember, in his famous image of our infancy presents the matter differently; for him the infant began with the infinite, and boy and man lived in an ever narrowing world, a contracting prison, like that fabled one of the Inquisition, and in the end life became a thing common and finite:

*"Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy:*

.
*At length the man perceives it die away,
And fade into the light of common day."*

This was never my own conception, nor do I think it is natural to many men. On the contrary, life is an expansion. The sense of the larger world comes first, perhaps, in those unremembered years when the sky ceases to be an inverted bowl,

and lifts off from the earth. The experience is fixed for me by another half-childish memory, the familiar verses of Tom Hood in which he describes his early home. You will recall the almost nursery rhymes :

*" I remember, I remember
The fir-trees dark and high ;
I used to think their slender tops
Were close against the sky ;
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from Heaven
Than when I was a boy."*

Sentiment in the place of philosophy, the thought is the same as Wordsworth's, but the image is natural and true. The noblest image, however, that sets forth the spread of the world, is in that famous sonnet by an obscure poet, Blanco White, describing the first time that the sun went down in Paradise :

*" Mysterious night ! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue ?
Yet, 'neath the curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came,
And lo ! creation widened in man's view."*

The theory of Copernicus and the voyage of Columbus are the great historical moments of such change in the thoughts of men. As travel thus discloses the amplitude of the planet and science fills the infinite of space for the learning mind, history in its turn peoples the "dark background and abysm of time." But more marvelous than the unveiling of time and space, is that last revelation which unlocks the inward world of idea and emotion, and gives solidity to life as by a third dimension. It is this world which is the realm of imaginative literature ; scarcely by any other interpreter shall a man come into knowledge of it with any adequacy ; and here the subject draws to a

head, for it is by the operation of literature in this regard that the race-mind takes possession of the world.

We are plunged at birth *in medias res*, as the phrase is, into the midst of things — into a world already old, of old ideas, old feelings, old experience, that has drunk to the lees the wisdom of the preacher of Ecclesiastes, and renews in millions of lives the life that has been lived a million times; a world of custom and usage, of immemorial habits, of causes prejudged, of insoluble problems, of philosophies and orthodoxies and things established; and yet, too, a world of the undiscovered. The youth awakes in this world, intellectually, in literature; and since the literature of the last age is that on which the new generation is formed, he now first comes in contact with the large life of mankind in the literature of the last century. It is an extraordinary miscellaneous literature, varied and copious in matter, full of conflicting ideas, cardinal truths, and hazardous guesses; and for the young mind the problem of orientation — that is of finding itself, of knowing the true East, is difficult. Literature, too, has an electric stimulation, and in the first onrush of the intellectual life brings that well-known storm and stress which is the true awakening; with eager and delighted surprise the soul feels fresh sensibilities and unsuspected energies rise in its being. It is a time of shocks, discoveries, experiences that change the face of the world. Reading the poets, the youth finds new dynamos in himself. A new truth unseals a new faculty in him; a new writer unlooses a new force in him; he becomes, like Briareus, hundred-handed, like Shakspeare, myriad-minded. So like a miracle is the discovery of the power of life.

Let me illustrate the experience in the given case — the literature of the nineteenth century. It will all fall under three heads: the world of nature's frame, the world of man's action, the world of God's being. Nature is, in the first instance, a spectacle. One may see the common sights of earth, and still have seen little. The young eye requires to be trained in what

to see, what to choose to see out of the vague whole, and so to see his true self reflected there in another form, for in the same landscape the farmer, the military engineer, the painter see each a different picture. Burns teaches the young heart to see nature realistically, definitely, in hard outline, and always in association with human life — and the presence of animals friendly and serviceable to man, the life of the farm, is a dominant note in the scene. Byron guides the eye to elemental grandeur in the storm and in the massiveness of Alp and ocean. Shelley brings out color and atmosphere and evokes the luminous spirit from every star and dew-drop and dying wave. Tennyson makes nature an artist's easel where from poem to poem glows the frescoing of the walls of life. Thus changing from page to page the youth sees nature with Burns as a man who sympathizes with human toil, with Byron as a man who would mate with the tempest, with Shelley as a man of almost spiritualized senses, with Tennyson as a man of artistic luxury. Again, nature is an order, a law in matter, such as science conceives her; and this phase appears inceptively in *Queen Mab* and explicitly in *In Memoriam*, and many a minor poem of Tennyson, not the less great because minor in his work, in which alone the scientific spirit of the age has found utterance equal to its own sublimity. Yet, again, nature is a symbol, an expression of truth itself in another medium than thought; and so, in minute ways, Burns moralized the *Mountain Daisy*, and Wordsworth the *Small Celandine*; and, on the grand scale, Shelley mythologized nature in vast oracular figures of man's faith, hope, and destiny. And again, nature is a molding influence so close to human life as to be a spiritual presence about and within it. This last feeling of the participation of nature in life is so fundamental that no master of song is without it; but, in this group, Wordsworth is preëminent as its exponent, with such directness, certainty, and power did he seize and express it. What he saw in his dalesmen was what the mountains had made them; what he told in *Tintern Abbey* was nature

making of him; what he sang in his lyric of ideal womanhood was such an intimacy of nature with woman's being that it was scarcely to be divided from her spirit. The power which fashions us from birth, sustains the vital force of the body, and feeds its growing functions, seems to exceed the blind and mute region of matter, and feeding the senses with color, music, and delight shapes the soul itself and guides it, and supports and consoles the child it has created in mortality. I do not overstate Wordsworth's sense of this truth; and it is a truth that twines about the roots of all poetry like a river of life. It explains to the growing boy something in his own history, and he goes on in the paths he has begun to follow, it may be with touches of vague mystery but with an expectant, receptive, and responsive heart. In regard to nature, then, the youth's life under the favor of these poets appreciates her in at least these four ways, artistically, scientifically, symbolically, and spiritually, and begins to fix in molds of his own spirit that miracle of change, the Protean being of matter.

To turn to the world of man's life, the simplest gain from contact with this literature of which I am speaking is in the education of the historic sense. Romance discovered history, and seeking adventure and thriving in what it sought, made that great find, the Middle Ages, which the previous time looked on much as we regard the civilization of China with mingled ignorance and contempt. It found also the Gael and the Northmen, and many an outlying region, many a buried tract of time. In Scott's novels characteristically, but also in countless others, in the rescued and revived ballads of England and the North, and in the renewed forms of Greek imagination, the historic sense is strongly drawn on, and no reader can escape its culture, for the place of history and its inspirational power in literature is fundamental in the spirit of the nineteenth century. But what most arrests the young heart, in this world of man's life, is those ideas which we sum up as the Revolution, and the principle of democracy which is pri-

mary in the literature of the last age. There the three great words — liberty, fraternity, and equality — and the theory that in Shelley was so burning an enthusiasm and in Byron so passionate a force, are still aflame; and the new feeling toward man which was implicit in democracy is deeply planted in that aspect of fraternity which appears in the interest in the common lot, and in that aspect of liberty which appears in the sense of the dignity of the individual. Burns, Scott, Dickens illustrate the one; Byron, Shelley, and Carlyle the other. The literature of the great watchwords, the literature of the life of the humble classes, the literature of the rebellious individual will — the latter flashing out many a wild career and exploding many a startling theory of how life is to be lived — are the very core and substance of the time. The application of ideas to life in the large, of which Rousseau was so cardinal an example, opens an endless field in a century so rich in discovery, so active in intellect, and so plastic in morals; and here one may wander at will. Here is matter for a lifetime. But without particularizing, it is plain how variously, how profoundly and vividly through this literature the mind is exercised in the human world, takes on the color, picturesqueness, and movement of history, builds up the democratic social faith and develops the energy of individual freedom, and becomes a place for a career of great ideas.

There remains the world of God's being, or to vary the phrase in sympathy with the mode of approach characteristic of the nineteenth century, the world in which God is. It may be broadly stated that the notion of what used to be called an absentee God, a far-off Ruler overseeing by modes analogous to human administration the affairs of earth as a distant province, finds no place in this literature of the last age. The note of thought is rather of the intimacy of God with his creation and with the soul of man. God is known in two ways; as an idea in the intellect and as an experience in the emotions; and in poetry the two modes blend, and often blur where they blend. Their habitual expression in the great

poets of the age is in pantheistic forms, but this is rather a matter of form than of substance. The immanence of the divine is the root-idea; in Wordsworth it is an immanence of sublime power, seized through communion with nature; in Shelley, who was more profoundly human, it is an immanence of transcendent love, seized through his sense of the destiny of the universe that carries in its bosom the glory of life; in Tennyson, in whom the sense of a veiled intellect was more deep, it is an immanence of mystery in both the outer and the inner world. In other parts of the field, God is also conceived in history, and there immanent as Providence. His immanence in the individual — a matter dark to any thought — is most explicitly set forth by Emerson. It is perhaps generally considered that in the literature of the nineteenth century there is a large sceptical and atheistic element; but this is an error. Genius by its own nature has no part in the spirit that denies; it is positive, affirms and creates. Its apparent denials will be found to be partial, and affect fragments of a dead past only; its denials are, in reality, higher and more universal affirmations. If Wordsworth appears to put nature in the place of God, or Shelley love, or Keats beauty, they only affirm that phase of the divine which is nighest to their own apprehension, affection, and delight. Their experience of the divine governs and blends with their intellectual theory, sometimes, as I have said, with a blur of thought. Each one's experience in these things is for himself alone, and private; the ways of the Spirit no man knows; but it is manifest that for the opening mind, whether of youth or of older years, the sense of eternity, however delicate, subtle, and silent is its realm, is fed nobly, sweetly, and happily, by these poets in whom the spirit of man crying for expression unlocks the secrecy of its relations to the infinite.

Such is the nature of the contact of the mind with literature by means of which it enters on its race inheritance of idea and emotion, takes possession of the stored results, clothes itself with energies whose springs are in the earliest distance

of time, and builds up anew for itself the whole and various world as it has come to be known by man in his age-long experience. The illustration I have employed minimizes the constancy, the completeness, the vastness of the process; for it takes no account of other disciplines, of religious tradition and practice, of oral transmission, and of such universal and intimate formative powers as mere language. But it will be found on analysis that all of these depend, in the main, on literature in the broad sense; and, in the education of the soul in the higher life, the awakening, the revealing and upbuilding force lies, I am persuaded, in the peculiar charge of literature in which the race-mind has stamped an image of itself.

It is obvious that what I have advanced brings the principle of authority into a cardinal place in life, and clothes tradition with great power. It might seem that the individual in becoming one with the race-mind has only to endue himself with the past as with a garment, to take its mould with the patience of clay, and to be in the issue a recast of the past, thinking old thoughts, feeling old emotions, doing old actions, in pre-established ways. But this is to misconceive the process by which the individual effects this union; he does not take the impress of the race-mind as the wax receives the imprint of the seal. This union is an act of life, a process of energy, joy and growth, of self-expression; here learning is living, and there is no other way to know the doctrine than to do its will; so the race-mind is not copied, but is perpetually re-born in men, and the world which each one of us thus builds for himself out of his preferred capacities, memories, and desires — our farmer's, engineer's, painter's world, as I have said — is his own original and unique world. There is none like it, none. Originality consists in this re-birth of the world in the young soul. This world, nevertheless, the world of each of us, is not one of wilfulness, fantasy, and caprice; if, on the other hand, it is such stuff as dreams are made of, on the other it is the stuff of necessity. It has a consistency, a law and fate, of its own, which sup-

ports, wiolds, and sustains it. Authority is no more than the recognition of and obedience to this underlying principle of being, whose will is disclosed to us in man's life so far as that life in its wholeness falls within our view; in knowledge of this will all wisdom consists, of its action in us all experience is woven, and in union with it all private judgment is confirmed. Authority, truly interpreted, is only another phase of that identity of the soul in all men by virtue of which society exists, and especially that intellectual state arises, that state which used to be called the republic of letters and which is the institution of the race-mind to be the center, the home and hope of civilization in all ages — that state where the unity of mankind is accomplished in the spiritual unities of science, art, and love.

To sum up these suggestions which I have thought it desirable to offer in order that the point of view taken in these lectures might, perhaps, be plain, I conceive of history as a single process in which through century after century in race after race the soul of man proceeds in a progressive comprehension of the universe and evolution of its own humanity, and passes on to each new generation its accumulated knowledge and developed energies, in their totality and without loss, at the acme of achievement. I conceive of this inheriting and bequeathing power as having its life and action in the race-mind. I conceive of literature as an organ of the race-mind, and of education as the process by which the individual enters into the race-mind, becomes more and more man, and in the spiritual life mainly by means of literature. I conceive of the body of men who thus live and work in the soul as constituting the intellectual state, that republic of letters, in which the race-mind reaches, from age to age, its maximum of knowledge and power, in men of genius and those whose lives they illumine, move and direct; the unity of mankind is the ideal end of this state, and the freeing of the soul which takes place in it is its means. I conceive of the progressive life of this state, in civilization after civiliza-

tion, as a perpetual death of the best, in culture after culture, for the good of the lower, a continuing sacrifice, in the history of humanity, of man for mankind. And from this mystery, though to some it may seem only the recourse of intellectual despair, I pluck a confident faith in that imperishable relation which man and his works contain, and which though known only in the continuity of the race-mind, I am compelled to believe, has eternal reality.

THE LANGUAGE OF ALL THE WORLD¹

BY GEORGE WOODBERRY

The language of literature is the language of all the world. It is necessary to divest ourselves at once of the notion of diversified vocal and grammatical speech which constitutes the various tongues of the earth, and conceals the identity of image and logic in the minds of all men. Words are intermediary between thought and things. We express ourselves really not through words, which are only signs, but through what they signify — through things. Literature is the expression of life. The question, then, is — what things has literature found most effectual to express life, and has therefore habitually preferred? and what tradition in consequence of this habit of preference has been built-up in all literatures, and obtained currency and authority in this province of the wider realm of all art? It is an interesting question, and fundamental for any one who desires to appreciate literature understandingly. Perhaps you will permit me to approach it somewhat indirectly.

You are all familiar with something that is called poetic diction — that is, a selected language specially fitted for the uses of poetry; and you are, perhaps, not quite so familiar with the analogous feature in prose, which is now usually termed preciousness, or preciousness of language, that is, a highly refined and æsthetic diction, such as Walter Pater employs. The two are constant products of language that receives any literary cultivation, and they are sometimes called diseases of language. Thus, in both early and late Greek there

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sprang up literary styles of expression, involving the preference of certain words, constructions, and even cadences, and the teaching of art in these matters was the business of the Greek rhetorician; so in Italy, Spain, and France, in the Renaissance, similar styles, each departing from the common and habitual speech of the time, grew up, and in England you identify this mood of language in Elizabeth's day as Euphuism. The phenomenon is common, and belongs to the nature of language. Poetic diction, however, you perhaps associate most clearly with the mannerism in language of the eighteenth century in England, when common and so-called vulgar words were exiled from poetry, and Gray, for example, could not speak of the Eton schoolboys as playing hoop, but only as "chasing the rolling circles' speed," and when, to use the stock example, all green things were "verdant." This is fixed in our memory because Wordsworth has the credit of leading an attack on the poetic diction of that period, both critically in his prefaces and practically in his verse; he went to the other extreme, and introduced into his poetry such homely words as "tub," for example; he held that the proper language of poetry is the language of common life. So Emerson in his addresses, you remember, had recourse to the humblest objects for illustration, and shocked the formalism of his time by speaking of "the meal in the firkin, the milk in the pan." He was applying in prose the rule of Wordsworth in poetry. Walt Whitman represents the extreme of this use of the actual language of men. But if you consider the matter, you will see that this choice of the homely word only sets up at last a fashion of homeliness in the place of a fashion of refinement, and breeds, for instance, dialect poets in shoals; and often the choice is really not of the word, but of the homely thing itself as the object of thought and expressive image of it; and in men so great as Emerson and Wordsworth the practice is a proof of that sympathy with common life which made them both great democrats. But in addition to the diction that characterizes an age, you must

have observed that in every original writer there grows up a particular vocabulary, structure, and rhythm that he affects and that in the end becomes his mannerism, or distinctive style, so marked that you recognize his work by its stamp alone, as in Keats, Browning, and Swinburne in poetry, and in Arnold in prose. In other words there is at work in the language of a man, or of an age even, a constant principle of selection which tends to prefer certain ways and forms of speech to others, and in the end develops a language characteristic of the age, or of the man.

This principle of selection, whether it works toward refinement or homeliness, operates in the same way. It must be remembered — and it is too often forgotten — that the problem of any artistic work is a problem of economy. How to get into the two hours' traffic of the stage the significance of a whole life, of a group of lives; how to pack into a sixteen-line lyric a dramatic situation and there sphere it in its own emotion; how to rouse passion and pour it in a three-minute poem, like Shelley's *Indian Air* — all these are problems in economy, by which speed, condensation, intensity are gained. Now words in themselves are colorless, except so far as their musical quality is concerned; but the thing that a word stands for has a meaning of its own and usually a meaning charged with associations, and often this associative meaning is the primary and important one in its use. A rose, for example, is but the most beautiful of flowers in itself, but it is so charged with association in men's lives, and still more heavily charged with long use of emotion in literature, that the very word and mere name of it awakes the heart and sets a thousand memories unconsciously vibrating. This added meaning is what I am accustomed to term an overtone in words; and it is manifest that, in view of the necessity for economy in poetic art, those words which are the richest and deepest in overtone will be preferred, because of the speed, certainty, and fullness they contain. The question will be what overtones in life appeal most to this or that poet; he will re-

produce them in his verse; Pope will use the overtones of a polished society, Wordsworth and Emerson those of humble life. Now our larger question is what overtones are characteristically preferred in great literature, in what objects do they most inhere, and in what way is the authoritative tradition of literature, as respects its means of expression, thus built up?

It goes without saying that all overtones are either of thought or feeling. What modes of expression, then, what material objects, what forms of imagination, what abstract principles of thought, are most deeply charged with ideas and emotions? It will be agreed that, as a mere medium, music expresses pure emotion most directly and richly; music seems to enter the physical frame of the body itself, and move there with the warmth and instancy of blood. The sound of words, therefore, cannot be neglected, and in the melody and echo of poetry sound is a cardinal element; yet, it is here only the veining of the marble, it is not the material itself. In the objects which words summon up, there is sometimes an emotional power as direct and immediate as that of music itself, as for example, in the great features of nature, the mountains, the plains, the ocean, which awe even the savage mind. But, in general, the emotional power of material objects is lent to them by association, that is, by the human use that has been made of them, as on the plain of Marathon, to use Dr. Johnson's old illustration, it is the thought of what happened there that makes the spectator's patriotism "gain force" as he surveys the scene. This human use of the world is the fountain of significance in all imaginative and poetic speech; and in the broad sense history is the story of this human use of the world.

History is so much of past experience as abides in race-memory; and underlies race-literature in the same way that a poet's own experience underlies his expression of life. I do not mean that when a poet unlocks his heart, as Shakspeare did in his sonnets, he necessarily writes his own biography; in

the poems he writes there may be much of actual event as in Burns's love-songs, or little as in Dante's *New Life*. Much of a poet's experience takes place in imagination only; the life he tells is oftenest the life that he strongly desires to live, and the power, the purity and height of his utterance may not seldom be the greater because experience here uses the voices of desire. "All I could never be," in Browning's plangent line, has been the mounting strain of the sublimest and the tenderest songs of men. All Ireland could never be, thrills and sorrows on her harp's most resonant string, and is the master-note to which her sweetest music ever returns. All man could never be makes the sad majesty of Virgil's verse. As with a man, what a nation strongly desires is no small part of its life, and is the mark of destiny upon it, whether for failure or success; so the note of world-empire is heard in the latest English verse, and the note of humanity — the service of all men — has always been dominant in our own. History, then, must be thought of, in its relation to literature, as including the desire as well as the performance of the race.

History, however, in the narrowest sense, lies close to the roots of imaginative literature. The great place of history and its inspirational power in the literature of the last century I have already referred to; it is one of the most important elements in the extraordinary reach and range of that splendid outburst of imagination throughout Europe. Aristotle recognized the value of history as an aid to the imagination, at the very moment that he elevated poetry above history. In that necessary economy of art, of which I spoke, it is a great gain to have well-known characters and familiar events, such as Agamemnon and the "Trojan War," in which much is already done for the spectator before the play begins. So our present historical novelists have their stories half-written for them in the minds of their readers, and especially avail themselves of an emotional element there, a patriotism, which they do not have to create. The use of history to the imagination, however, goes farther than merely to spare it the pains of creating

character and incident and evoking emotion. It assists a literary movement to begin with race-power much as a poet's or — as in Dickens's case — a novelist's own experience aids him to develop his work, however much that experience may be finally transformed in the work. Thus the novel of the last age really started its great career from Scott's historic sense working out into imaginative expression, and in a lesser degree from so minor a writer as Miss Edgeworth in whose Irish stories — which were contemporary history — Scott courteously professed to find his own starting point. It is worth noting, also, that the Elizabethan drama had the same course. Shakspeare following Marlowe's example developed from the historical English plays, in which he worked in Scott's manner, into his full control of imagination in the purely ideal sphere. History has thus often been the hand-maid of imagination, and the foster-mother of great literary ages. Yet to vary Aristotle's phrase — poetry is all history could never be.

It appears to me, nevertheless, that history underlies race-literature in a far more profound and universal way. History is mortal: it dies. Yet it does not altogether die. Elements, features, fragments of it survive, and enter into the eternal memory of the race, and are there transformed, and — as we say — spiritualized. Literature is the abiding-place of this transforming power, and most profits by it. And to come to the heart of the matter, there have been at least three such cardinal transformations in the past.

The first transformation of history is mythology. I do not mean to enter on the vexed question of the origin of mythologies; and, of course, in referring to history as its ground, I include much more than that hero-worship such as you will find elaborated or invented in Carlyle's essay on Odin, and especially I include all that experience of nature and her association with human toil and moods that you will find delineated with such marvelous subtleness and fullness in Walter Pater's essay on Dionysus. In mythology, mankind preserved

from his primitive experience of nature, and his own heroic past therein, all that had any lasting significance; and, although all mythologies have specific features and a particular value of their own, yet the race, coming to its best, as I have said, bore here its perfect blossom in Greek mythology. I know not by what grace of heaven, by what felicity of blend in climate, blood, and the fortune of mortal life, but so it was that the human soul put forth the bud of beauty in the Greek race; and there, at the dawn of our own intellectual civilization and in the first sunrise of our poetry in Homer, was found a world filled with divine — with majestic and lovely figures, which had absorbed into their celestial being and forms the power of nature, the splendor and charm of the material sphere, the fructifying and beneficent operations of the external universe, the providence of the state and the inspiration of all arts and crafts, of games and wars and song; each of these deities was a flashing center of human energy, aspiration, reliance — with a realm and servants of its own; and mingling with them in fair companionship was a company of demi-gods and heroes, of kings and princes, and of golden youths, significant of the fate of all young life — Adonis, Hippolytus, Orestes. This mythologic world was near to earth, and it mixed with legendary history, such history as the *Iliad* contained, and also with the private and public life of the citizens, being the ceremonial religion of the state. It was all, nevertheless, the transformation that man had accomplished of his own past, his joys and sorrows, his labors, his insights and desires, the deeds of his ancestors,— the human use that he had made of the world. This was the body of idea and emotion to which the poet appealed in that age, precisely as our historical novelists now appeal to our own knowledge of history and pre-established emotion with regard to it, our patriotism. Here they found a language already full charged with emotion and intelligence, of which they could avail themselves, and speaking which they spoke with the voices of a thousand years. Nevertheless, it was at best a language like

others, and subject to change and decay in expressive power. The time came when, the creative impulse in mythology having ceased and its forms being fixed, the mythic world lay behind the mind of the advancing race which had now attained conceptions of the physical universe, and especially ideas of the moral life, which were no longer capable of being held in and expressed by the mythic world, but exceeded the bounds of earlier thought and feeling and broke the ancient moulds. Then it was that Plato desired to exile the poets and their mythology from the state. He could not be content, either, with a certain change that had occurred; for the creative power in mythology having long ceased, as I have said, the imagination put forth a new function — a meditative power — and brooding over the old fables of the world of the gods discovered in them, not a record of fact, but an allegorical meaning, a higher truth which the fable contained. Mythology passed thus into an emblematic stage, in which it was again long used by mankind, as a language of universal power. Plato, however, could not free himself from the mythologic habit of imagination so planted in his race, and found the most effective expression for his ideas in the myths of his own invention which he made up by a dexterous and poetic adaptation of the old elements; and others later than Plato have found it hard to disuse the mythologic language; for, although the old religion as a thing of faith and practice died away, it survived as a thing of form and feature in art, as a phase of natural symbolism and of inward loveliness of action and passion in poetry, as a chapter of romance in the history of the race; and the modern literatures of Europe are, in large measure, unintelligible without this key.

The second great transformation of history is chivalry. Here the phenomenon is nearer in time and lies more within the field of observation and knowledge; it is possible to trace the stages of the growth of the story of Roland with some detail and precision; but, on the other hand, the Arthur myth reaches far back into the beginnings of Celtic imagination,

and all such race-myths tend to appropriate and embody in themselves the characteristic features both of one another and of whatever is held to be precious and significant in history or even in classical and Eastern legend. The true growth, however, is that feudal culture, which we know as knighthood, working out its own ideal of action and character and sentiment on a basis of bravery, courtesy, and piety, and thereby generating patterns of knighthood, typical careers, and in the end an imaginative interpretation of the purest spiritual life itself in the various legends of the Holy Grail. As in the pagan world the forms and fables of mythology and their interaction downward with the human world furnished the imaginative interpretation of life as it then was, so for the mediæval age, the figures and tales of chivalry and their interaction upward with the spiritual world of Christianity, and also with the magic of diabolism round about, furnished the imaginative interpretation of that later life. It was this new body of ideas and emotion in the minds of men that the mediæval poets appealed to, availed themselves of, and so spoke a language of imagery and passion that was a world-language, charged as I have said with the thought and feeling, the tradition, of a long age. What happened to the language of mythology, happened also to this language; it lost the power of reality, and men arose who, being in advance of its conceptions of life, desired to exile it, denounce it or laugh it out of existence, like Ascham in England, and Cervantes in Spain. It also suffered that late change into an allegorical or emblematic meaning, and had a second life in that form, as in the notable instance of Spenser's *Færie Queene*. It also could not die, but — just as mythology revived in the Alexandrian poets for a season, and fed Theocritus and Virgil — chivalry was re-born in the last century, and in Tennyson's *Arthur*, and in Wagner's *Parsifal* lived again in two great expressions of ideal life.

The third great transformation of history is contained in

the Scriptures. The Bible is, in itself, a singularly complete expression of the whole life of a race in one volume — its faith and history blending in one body of poetry, thought, and imaginative chronicle. It contains a celestial world in association with human events; its patriarchs are like demi-gods, and it has heroes, legends, tales in good numbers, and much romantic and passionate life, on the human side, besides its great stores of spirituality. In literary power it achieves the highest in the kinds of composition that it uses. It is as a whole, regarded purely from the human point of view, not unfairly to be compared in mass, variety, and scope of expression, with mythology and chivalry as constituting a third great form of imaginative language; nor has its history been dissimilar in the Christian world to which it came with something of that same remoteness in time and reality that belonged equally to mythology and chivalry. It was first used in a positive manner, as a thing of fact and solid belief; but there soon grew up, you remember, in the Christian world that habit of finding a hidden meaning in its historical record, of turning it to a parable, of extracting from it an allegorical signification. It became, not only in parts but as a whole, emblematic, and its interpretation as such was the labor of centuries. This is commonly stated as the source of that universal mood of allegorizing which characterized the mediæval world, and was as strongly felt in secular as in religious writers. Its historical tales, its theories of the universe, its cruder morals in the Jewish ages, have been scoffed at, just as was the case with the Greek myth, from the Apostate to Voltaire and later; but how great are its powers as a language is seen in the completeness with which it tyrannized over the Puritan life in England and made its history, its ideas, its emotions the habitual and almost exclusive speech of that strong Cromwellian age. In our country here in New England it gave the mould of imagination to our ancestors for two whole centuries. A book, which contains such power that it can make itself the language of life through


so many centuries and in such various peoples is to be reckoned as one of the greatest instruments of race-expression that man possesses.

Mythology, chivalry, the Scriptures are the tongues of the imagination. It is far more important to know them than to learn French or German or Italian, or Latin or Greek; they are three branches of that universal language which though vainly sought on the lips of men is found in their minds and hearts. To omit these in education is to defraud youth of its inheritance; it is like destroying a long-developed organ of the body, like putting out the eye or silencing the nerves of hearing. Nor is it enough to look them up in encyclopædias and notes, and so obtain a piecemeal information; one must grow familiar with these forms of beauty, forms of honor, forms of righteousness, have something of the same sense of their reality as that felt by Homer and Virgil, by the singer of *Roland* and the chronicler of the *Mort d'Arthur*, by St. Augustine, and St. Thomas. He must form his imagination upon these idealities, and load his heart with them; else many a masterpiece of the human spirit will be lost to him, and most of the rest will be impaired. If one must know vocabulary and grammar before he can understand the speech of the mouth, much more must he know well mythology, chivalry, and Bible-lore before he can take possession of the wisdom that the race-mind has spoken, the beauty it has molded life into, as a thing of passion and action, the economy of lucid power it has achieved for perfect human utterance, in these three fundamental forms of a true world-language. The literature of the last century is permeated with mythology, chivalry, and to a less degree with Scripture, and no one can hope to assimilate it, to receive its message, unless his mind is drenched with these same things; and the further back his tastes and desires lead him into the literature of earlier times, the greater will be his need of this education in the material, the modes, and the forms of past imagination.

It may be that a fourth great tongue of the imagination is

now being shaped upon the living lips of men in the present and succeeding ages. If it be so, this will be the work of the democratic idea, which is now still at the beginning of its career; but since mythology and chivalry had their development in living men, it is natural to suppose that the human force is still operative in our own generation as it once was in those of Hellenic and mediæval years. The characteristic literature of democracy is that of its ideas, spiritualized in Shelley, and that of the common lot as represented in the sphere of the novel, spiritualized most notably in Victor Hugo. In our own country it is singular to observe that the democratic idea, though efficient in politics, does not yet establish itself in imaginative literature with any great power of brilliancy, does not create great democratic types, or in any way express itself adequately. This democratic idea, in Dickens for example, uses the experience of daily life, that is, contemporary history, or at least it uses an artistic arrangement of such experience: but the novel as a whole has given us in regard to the common lot, rather a description of life in its variety than that concentrated and essential significance of life which we call typical. If democracy in its future course should evolve such a typical and spiritualized embodiment of itself as chivalry found in Arthur and the Round Table, or as the heroic age of Greece found in Achilles and the Trojan War, or as the genius of Rome found in Æneas and his fortunes, then imagination — race-imagination will be enriched by this fourth great instrument; but this is to cast the horoscope of too distant an hour. I introduce the thought only for the sake of including in this broad survey of race-imagination that experience of the present day, that history in the contemporary process of being transformed, out of which the mass of the books of the day are now made.

Let me recur now to that principle of selection which through the cumulative action of repeated preferences of phrase and image fixes a habit of choice which at last stamps the diction of a man, a school, or an age. It is plain that in



what I have called the transformation of history, of which literature is the express image, there is the same principle of selection which, working through long periods of race-life, results at last in those idealities of persons and events in which inhere most powerfully those overtones of beauty, honor, and righteousness that the race has found most precious both for idea and emotion; and to these are to be added what I have had no time to include and discuss, the idealities of persons and events found outside mythology, chivalry, and Scripture, in the work of individual genius like Shakspeare, which nevertheless have the same ground in history, in experience, that in them is similarly transformed. Life-experience spiritualized is the formula of all great literature; it may range from the experience of a single life, like Sidney's in his sonnets, to that of an empire in Virgil's *Æneid*, or of a religion in Dante's *Comedy*. In either case the formula which makes it literature is the same. I have illustrated the point by the obvious spiritualizations of history. Race-life, from the point of view of literature, results at last in these moulds of imagination, and all else though slowly, yet surely, drops away into oblivion. In truth, it is only by being thus spiritualized that anything human survives from the past. The rose, I said, has been so dipped in human experience that it is less a thing of nature than a thing of passion. In the same way Adonis, Jason and Achilles, Roland and Arthur, Lancelot, Percival and Galahad, Romeo and Hamlet have drawn into themselves such myriads of human lives by admiration and love that from them everything material, contemporary, and mortal has been refined away, and they seem to all of us like figures moving in an immortal air. They have achieved the eternal world. To do this is the work of art. It may seem a fantastic idea, but I will venture the saying of it, since to me it is the truth. Art, I suppose; you think of as the realm and privilege of selected men, of sculptors, painters, musicians, poets, men of genius and having something that has always been called divine in their faculty; but it appears to me that art, like genius,

is something that all men share, that it is the stamp of the soul in every one, and constitutes their true and immaterial life. The soul of the race, as it is seen in history and disclosed by history, is an artist soul; its career is an artistic career; its unerring selective power expels from its memory every mortal element and preserves only the essential spirit, and thereof builds its ideal imaginative world through which it finds its true expression; its more perfect comprehension of the world is science, its more perfect comprehension of its own nature is love, its more perfect expression of its remembered life is art. Mankind is the grandest and surest artist of all, and history as it clarifies is, in pure fact, an artistic process, a creation in its fullness of the beautiful soul.

It appears, then, that the language of literature in the race is a perfected nature and a perfected manhood and a perfected divinity, so far as the race at the moment can see toward perfection. The life which literature builds up ideally out of the material of experience is not wholly a past life, but there mingles with it and at last controls it the life that man desires to live. Fullness of life — that fullness of action which is poured in the epic, that fullness of passion which is poured in the drama, that fullness of desire that is poured in the lyric — the life of which man knows himself capable and realizes as the opportunity and hope of life — this is the life that literature enthrones in its dream. You have heard much of the will to believe and of the desire to live: literature is made of these two, warp and woof. Race after race believes in the gods it has come to know and in the heroes it has borne, and in what it wishes to believe of divine and human experience; and the life it thus ascribes to its gods and to its own past is the life it most ardently desires to live. Literature, which records this, is thus the chief witness to the nobility, the constancy and instance of man's effort for perfection. What wonder, then, if in his sublimest and tenderest song there steals that note of melancholy so often struck by the greatest masters in the crisis and climax of their works, and which,

when so struck, has more of the infinite in it, more of the human in it, than any other in the slowly triumphant theme!

To sum up — the language of literature is experience; the language of race-literature is race-experience, or history, the human use that the race has made of the world. The law appears to be that history in this sense is slowly transformed by a refining and spiritualizing process into an imaginative world, such as the world of mythology, chivalry, or the Scriptures, and that this world in turn becomes emblematic and fades away into an expression of abstract truth. The crude beginning of the process is seen in our historical fiction; the height of it in Arthur or in Odin; the end of it in the symbolic or allegoric interpretation of even so human a book as Virgil's *Æneid*. Human desire for the best enters into this process with such force that the record of the past slowly changes into the prophecy of the future, and out of the passing away of what was is built the dream of what shall be; so arises in race-life the creed of what man wishes to believe and the dream of the life he desires to live; this human desire for belief and for life is, in the final analysis, the principle of selection whose operation has been sketched, and on its validity rests the validity and truth of all literature.

POETIC PEOPLE¹

BY MAX EASTMAN

A simple experiment will distinguish two types of human nature. Gather a throng of people and pour them into a ferry-boat. By the time the boat has swung into the river you will find that a certain proportion have taken the trouble to climb upstairs, in order to be out on deck and see what is to be seen as they cross over. The rest have settled indoors, to think what they will do upon reaching the other side, or perhaps lose themselves in apathy or tobacco smoke. But leaving out those apathetic, or addicted to a single enjoyment, we may divide all the alert passengers on the boat into two classes — those who are interested in crossing the river, and those who are merely interested in getting across. And we may divide all the people on the earth, or all the moods of people, in the same way. Some of them are chiefly occupied with attaining ends, and some with receiving experiences. The distinction of the two will be more marked when we name the first kind practical, and the second poetic, for common knowledge recognizes that a person poetic or in a poetic mood is impractical, and a practical person is intolerant of poetry.

We can see the force of this intolerance too, and how deeply it is justified, if we make clear to our minds just what it means to be practical, and what a great thing it is. It means to be controlled in your doings by the consideration of ends yet unattained. The practical man is never distracted by things, or aspects of things, which have no bearing on his pur-

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pose, but, ever seizing the significant, he moves with a single mind and a single emotion toward the goal. And even when the goal is achieved you will hardly see him pause to rejoice in it; he is already on his way to another achievement. For this is the irony of his nature. His joy is not in any conquest or destination, but his joy is in going toward it. To which joy he adds the pleasure of being praised as a practical man, and a man who will arrive.

In a more usual sense, perhaps, a practical man is a man occupied with attaining certain ends that people consider important. He must stick pretty close to the business of feeding and preserving life. Nourishment and shelter, money-making, maintaining respectability, and if possible a family — these are the things that give its common meaning to the word “practical.” An acute regard for such features of the scenery, and the universe, as contribute or can be made to contribute to these ends, and a systematic neglect of all other features, are the traits of mind which this word popularly suggests. And it is because of the vital importance of these things to almost all people that the word “practical” is an eulogy, and is able to be so scornful of the word “poetic.”

“It is an earnest thing to be alive in this world. With competition, with war, with disease and poverty and oppression, misfortune and death on-coming, who but fools will give serious attention to what is not significant to the business?”

“Yes — but what is the *use* of being alive in the world, if life is so oppressive in its moral character that we must always be busy getting somewhere, and never simply realizing where we are? What were the value of your eternal achieving, if we were not here on our holiday to appreciate, among other things, some of the things you have achieved?”

Thus, if we could discover a purely poetic and a purely practical person, might they reason together. But we can discover nothing so satisfactory to our definitions, and therefore let us conclude the discussion of the difference between them. It has led us to our own end — a clearer understanding of the na-

ture of poetic people, and of all people when they are in a poetic mood. They are lovers of the qualities of things. They are not engaged, as the learned say that all life is, in becoming adjusted to an environment, but they are engaged in becoming acquainted with it. They are possessed by the impulse to realize, an impulse as deep, and arbitrary, and unexplained as that "will to live" which lies at the bottom of all the explanations. It seems but the manifestation, indeed, of that will itself in a concrete and positive form. It is a wish to experience life and the world. That is the essence of the poetic temper.¹

Children are poetic. They love to feel of things. I suppose it is necessary to their preservation that they should be, for by random exercise of their organs of feeling they develop them and make them fit for their practical function. But that is not the chief reason why they are poetic; the chief reason is that they are not practical. They have not yet felt the necessity, or got addicted to the trick, of formulating a purpose and then achieving it. Therefore this naïve impulse of nature, the impulse toward realization, is free in them. Moreover, it is easy of satisfaction. It is easy for children to taste the qualities of experience, because experience is new, and its qualities are but loosely bound together into what we call "things." Each is concrete, particular, unique, and without an habitual use.

Babies have no thought, we may say, but to feel after and find the world, bringing it so far as possible to their mouths where it becomes poignant. They become absorbed in friendship with the water they bathe in. The crumple noise of

¹ There is a poetic attitude to the practical life, and no poet is complete without it. It is expressed in these words of Peter Kropotkin:

"Struggle! To struggle is to live, and the fiercer the struggle the intenser the life."

But it is not that attitude which keeps the majority struggling, or keeps any man incessantly struggling. They are not concerned to receive the experience of struggle, but they are concerned to achieve their ends. This general tendency to achieve, to adjust—a primary impulse of life—is set off against the tendency to receive, to realize—a different and also, I believe, a primary impulse of life. Like all things in the world these impulses are rarely found pure, but they can be analyzed out and isolated for the purposes of understanding.

paper puts them in ecstasy, and later all smells and sounds, brightness, and color, and form, and motion, delight them. We can see them discover light by putting their hands before their eyes and taking them away quickly, and again, at a later age, discover sound by stopping their ears and opening them again.

Who does not remember in his own childhood testing the flavors of things — of words, perhaps, saying them over and over until he had defeated his own wish, for they became pulpy and ridiculous in his mouth? Anything which invades the sense like cinnamon, or sorrel, or neat flowers, or birds' eggs, or a nut, or a horn, is an object of peculiar affection. It is customary in books about children to say that they care little for the actual qualities of an object, and are able to deal with it as though it were anything that they choose to imagine. But I think only the positive part of this statement is true. Undoubtedly their imaginations are active in more various directions, and they draw the distinction between the real and the ideal in perception less clearly than grown-up people do. But the most pronounced characteristic of children is that they are perfectly free to feel the intrinsic qualities of things as they merely are. What we call objects are for the most part practically determined coordinations of qualities. And what we call the *actual* quality of an object, is usually the quality which indicates its vital use. When we say actual, therefore, we really mean practical. But so far as actuality from the standpoint of the thing is concerned, the children come nearer to it, and care more about it, than we do. To us a derby hat is for covering the head, and that is about all it is; but to them it is hard, smooth, hollow, deep, funny, and may be named after the mixing-bowl and employed accordingly. And so it is with all things. The child loves a gem with its pure and serene ray, as the poet loves it, for its own sake.

Nor is it only such qualities as may be said to give pleasure that he seeks, unless pleasure be defined as seeking, for he

wants all experience. He wants all that he can stand. He is exploring the whole world of sense, and not rarely upsets his stomach, and his entire system, in a zest for the reception of sensations that are instinctively abhorred. Two children of our neighborhood will wear to their graves the brand of a red-hot scarfpin as a testimony to that first love of experience. They did not want torture, I suppose, but they wanted to see what it is to be tortured. And so it was in varying degrees with us all. It seems to me, when I look back, as if we were forever out behind the barn finding out what something or other was "like."

It has been a vast problem for those concerned with æsthetic and other theories, why people love tragedy when they are not in it. But if their theories would only allow that these organisms of ours, which have been gnashing and struggling together, God knows what billions of years, for a chance to live, have really an interest in living, there could be no problem. The problem is, seeing this wild zest for life, and life so tragic — the problem is, why people do not love tragedy when they are in it. And in truth they do. From the pure sweetness of early romantic sorrow to the last bitter comfort of an old man bereft, who mutters to his soul, "This is a part of the full experience of a man!" — from first to last, up to the cannon's mouth and down to the midnight grave, the poetic impulse survives. We love to taste life to the full.

In energetic but idle hours it survives joyfully. And in youth these were the predominant hours. At all times we were ready for exuberant realization. We were not indifferent to the morning. We did not wake at the greeting of a last night's proposition in commerce or knowledge, but at the smile of the sun. The stuff of our thoughts was not sentences and numbers, but grass and apples and brown honey. Such excellent objects parading before our minds in a thousand combinations and colors left us no time to develop these general conclusions with which we are now filled. We could not banish our prairie thoughts from the school-room, though they

liked it as little as we, and the hour of recess was the hour of life. And in the hours of life how greedy we were! Every sense was open with indiscriminate material flowing in. Our eyes trained for every seeing, our ears catching the first murmur of a new experience, we ran after the world in our eagerness, not to learn about it, but to taste the flavor of its being.

" Oh, the wild joys of living! the leaping from rock up to rock,
The strong rending of boughs from the fir-tree, the cool silver shock
Of the plunge in a pool's living water, the hunt of the bear,
And the sultriness showing the lion is couched in his lair.
And the meal, the rich dates yellowed over with gold dust divine,
And the locust-flesh steeped in the pitcher, the full draught of wine,
And the sleep in the dried river-channel where bulrushes tell
That the water was wont to go warbling so softly and well.
How good is man's life, the mere living! how fit to employ
All the heart and the soul and the senses for ever in joy! "

This agility and fervor of realization extends early to the exercise of all the senses. And then as we grow a little older it comes inward, and we tremble to catch our own emotions on the wing. Fear, for instance, is a being of intense fascination, and even so impelling a power as the instinct of self-preservation is suspended by the poetic impulse — suspended in order that its own very nature may be experienced in feeling. Can you not remember the keen edge of a venture into the barn-yard, a tumultuous dash across to the corn-crib which offered a refuge impregnable to those mild-mannered cows? Anger is a moderate pleasure to most healthy persons, but in youth it is a thing to thirst after and brag of. It is life itself. Mulishness is an engaging state of being. Cruelty and mercy have often the same original charm.

I remember discovering insolence with exactly the same happy spirit of gratification with which I see babies discover light. I was profoundly interested in Nancy Hanks, who had broken the world's record by trotting a mile in 2.04. I believe that I *was* Nancy Hanks most of the time, and anybody who wanted to converse with me or put me in a good-humor would

begin upon that topic. But at last I became aware that I could do something quite different from being gratified by all their talk, and I was carried away by the discovery. My opportunity came during supper, at the gracious hands of a maiden aunt:

“Do you know who Nancy Hanks was named after?”

“No,” I shouted, “I don’t know and I don’t care a *darn* — see?”

My memory of the punishment which followed, and how I became aware that there are limits to profitable exploration in such fields, is dim, but of the excited pleasure of the adventure, and my underlying friendliness toward the old lady throughout, I am quite certain.

They are great days when we first discern these powerful creatures in us, unnamed and meaningless monsters to challenge forth. Ghost-terror, and dizziness and sickness at the sight of blood, are among them. Imagine the mind of a young man who knows that there lies a pile of corpses the other side of a smoldering factory wall, and he both hastens to them and flees away from them, until finally this lust after the intense conquers, and he goes and gazes his fill. Do not call that morbid, but an act of exuberant vitality. For there is high-spiritedness in those that are young, not for sensation only, but for emotion. And this too they carry with them, some more and some less, throughout life. Rancor and magnanimity, lust and romance, rapture and even melancholy — drink them to the dregs, for they are what it is to be.

“No, no! go not to Lethe—”

It is not only things of the sense and body that a child loves for their own sake, but at a certain age he learns to watch with wonder the paintings of his mind. When he is condemned into his crib, and has to face the loss of the whole lovely world in sleep, then this is the last resource. As long as God lets him he will devote his somnolescent power to sensuous memory or anticipation, or just the circus-antics of grotesque and vivid-colored creatures that dance in before him.

unbidden, uncreated, unexplained. Even if sometimes he does honestly try to think, he finds that he cannot very long cling to the meaning of his thought, because he is all curious to examine those garments of imagery that it wears.

To most adults, I suppose, it is a bare mechanical or rational process to count from one to a hundred; but to an alert child it hardly ever is. It is a winding and bending over a plain, over a prairie, a slow climb, a drip-drip, or an odd march of marionettes, or perhaps it is just the queer sound of the words at his ear. At any rate, the engrossing thing is to estimate the unique character of the process and of each member in it. Eight is a jolly fat man. Six is sitting down. Some people say that they never had any of these pleasures, that they have no mind's eye at all. They cannot see six sit down. Let them try to comfort themselves with the idea that they are more scientific than the rest, not having vivid images to confuse their meanings in the serious business of reaching a conclusion. They are like the people on the ferry-boat who stay downstairs where there are few distractions and they can be perfectly sure to get across. Luckier than they are the people who can enjoy the scenery of speculation, who bring with them out of childhood a clear and spirited fancy.

". . . Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathèd horn."

The final appearance of the poetic impulse, its intellectual appearance, is also at its height in youth. It is well known that at a certain period, if they are healthy and have a little self-dependence, young persons fall in love with all kinds of unusual ideas. They come forward with an amazing belief, a wise or foolish theory, which they attach to for its own sake, and not out of regard for its practical or real consequence.

They take a taste of Atheism, Anarchism, Asceticism, Hindoo Philosophy, Pessimism, Christianity, or anything that offers a good flavor of radical faith. This is only the same zest for experience. And it will need but a glance at life and literature to prove that such attachment to ideas, with small regard for their meaning in conduct, is not confined to the young. It is a poetic pleasure that people bring with them perhaps farther than any of the others. For most of these pleasures, and especially the more simple and innocent, they soon leave behind, as though it were somehow unworthy to be childlike and love things for their own sake.

We have a superstition prevailing in our homes that the first thing to do upon the appearance of a child, is to bring it up. And we see children brought up in the utmost haste by persons who have purchased their own maturity at a cost of all native and fresh joy in anything available. But could we only realize how far the youthful pleasure in every poignant realization is above the accidents of fortune, we should take as great pains to preserve that, as to erect the man in our offspring. We should ourselves long to be born again, and maintain for the future a more equable union of the practical and poetic in our character.

That such a union is attainable, the lives of the greatest show. It is possible to keep throughout a life not wholly disordered, or idle, or cast loose from the general drift of achievement, a spirit fresh to the world. The thought brings us back to *Æschylus*, a man of heroic proportions who achieved, in an age of turmoil and war, a life filled wonderfully with realizations that were final, the fruit of evolution, and yet not wanting the excellence of great action directed toward a further end. With the participation of that poetic hero in the campaign of defense against the Persians, and in the battles of Salamis and Marathon, it seems as if Nature had indeed achieved her aim. There experience was at its height, but purpose was unshaken. The little library and piazza poets and esteemers of poetry in these days of art, will do well to

remember the great Greek, who died the most renowned literary genius of his age but had carved upon his proud tomb only this boast, that "The grove of Marathon could bear witness to his good soldierhood, and the long-haired Mede who felt it."

It would be foolish indeed to question whether or not the poetic are capable of purposeful achievement, and the practical capable of intense experience, for we are all, except those lost in apathy, in some degree both poetic and practical. But the example of the hero proves that it is possible for a man, who can think clearly and command the differences that lie within him, to be both poetic and practical in a high degree.

If we could but free our minds from a contamination with certain modern people who teach themselves that they are presided over by a pretty demon called an Artistic Temperament, we should not only cease cherishing by suggestion the tickle-brain condition into which they decay, but we should have for ourselves a sounder estimate of the place and dignity of the poetic. It is not an attribute of special, exotic, or disordered types, but a universal quality of our nature. No live man is without an arbitrary passion for some experience. Indeed, the defect of many of those most scornful of poetry is not that they are strong in the practical life, but that the attachment to some single state of being has got the better of them. There are fifty thousand morphine-takers in Paris, and all over the face of the earth how many million chewers, and breathers, and swallows of what, far from being of practical value, is both costly and deleterious, bearing unconscious witness to the poetry of human nature.

The greatly poetic differ from them only in the healthy variety of their loves, prevailing everywhere and always. They are those who live variously as well as vividly in the present. This alone distinguishes them from the millions. This alone distinguishes them from all those excluded by our experiment at the beginning, who confine their enjoyment to smoke while they are crossing the river. They are not without realization.

But it is only the childlike and the poetic who make the innumerable intimate acquaintances that are to be made, who welcome all living qualities and perfect them, and finally, perhaps, in a supreme moment of morning sunshine and mist over the city, realize what we may call the essence of crossing a ferry. Their breast thrills, and their eyes drink with rapture the million moving and dancing details of that pageant of life —

“— the white sails of schooners and sloops,— the ships at anchor,
The sailors at work in the rigging, or out astride the spars,
The round masts, the swinging motion of the hulls, the slender serpentine pennants,
The large and small steamers in motion, the pilots in their pilot-houses,
The white wake left by the passage, the quick tremulous whirl of the wheels,
The flags of all nations, the falling of them at sunset,
The scallop-edged waves in the twilight, the ladled cups, the frolicsome crests and glistening,
The stretch afar growing dimmer and dimmer, the gray walls of the granite storehouses by the docks,
On the river the shadowy group, the big steam-tug closely flank'd on each side by the barges — the hay-boat, the belated lighter,
On the neighboring shore, the fires from the foundry chimneys burning high and glaringly into the night,
Casting their flicker of black, contrasted with wild red and yellow light, over the tops of houses, and down into the clefts of streets.”

GETTING THE WORLD PRESENTED¹

BY H. G. WELLS

Who can gauge the far-reaching influence of even the science we have, in ordering and quickening the imagination of men, in enhancing and assuring their powers? Common men feel secure to-day in enterprises it needed men of genius to conceive in former times. And there is a literature — for all our faults we do write more widely, deeply, disinterestedly, more freely and frankly than any set of writers ever did before — reaching incalculable masses of readers, and embodying an amount of common consciousness and purpose beyond all precedent. Consider only how nowadays the problems that were once the inaccessible thoughts of statesmen may be envisaged by common men! Here am I really able, in a few weeks of observant work, to get a picture of America. I publish it. If it bears a likeness, it will live and be of use; if not it will die, and be no irreparable loss. Some fragment, some suggestion may survive. My friend Mr. F. Madox Hueffer was here a day or so ago to say good-by; he starts for America as I write here, to get *his* vision. As I have been writing these papers I have also been reading, installment by installment, the subtle, fine renderings of America revisited by Mr. Henry James. We work in shoals, great and small together, one trial thought following another. We are getting the world presented. It is not simply America that we swarm over and build up into a conceivable process, into something understandable and negotiable by the mind. I find on my desk here waiting for me a most illuminating *Vision of India*,

¹ Reprinted from *The Future in America* by permission of Harper and Brothers.

in which Mr. Sidney Low, with a marvelous aptitude, has interpreted east to west. Beside my poor superficialities in *The Tribune* appears Sir William Butler, with a livid frankness expounding the most intimate aspects of the South African situation. A friend who called to-day spoke of Nevinson's raid upon the slave trade of Portuguese East Africa, and of two irrepressible writers upon the Congo crimes. I have already mentioned the economic and social literature, the so-called literature of exposure in America. This altogether represents collectively a tremendous illumination. No social development was ever so lit and seen before. Collectively, this literature of facts and theories and impressions is of immense importance. Things are done in the light, more and more are they done in the light. The world perceives and thinks. . . .

"THE MODERN PULPIT"¹

BY G. LOWES DICKINSON

It is a bright July morning. As I sit in the garden I look out, over a tangle of wild roses, to a calm sea and a flock of white sails. Everything invites to happy thought and innocent reverie. Moreover, it is the day of rest, and every one is at leisure to turn his mind towards pleasant things. To what, in fact, are most people on this continent turning theirs? To this, which I hold in my hand, the Sunday newspaper.

Let us analyze this production, peculiar to the New World. It comprises eight sections and eighty-eight pages, and very likely does really, as it boasts, contain "more reading matter than the whole Bible."

Opening Section 1, I read the following headings:

"Baron Shot as Bank-teller — Ends Life with Bullet."

"Two fatally Hurt in Strike Riots at Pittsburg."

"Steals a Look at Busy Burglars."

"Drowned in Surf at Narragansett."

"Four of a Family fear a Dogs' bite" (*sic*).

"Two are Dead, Two Dying; Fought over Cow."

Section 2 appears to be concerned with similar matter, for example:

"Struck by Blast, Woman is Dying."

"Hard Shell Crabs help in giving Burglar Alarm."

"Man who has been Married three times denies the Existence of God."

¹ Reprinted by permission of the author from *Appearances*, published by Doubleday, Page and Company.

But here I notice further the interesting and enigmatic heading:

"Will 'boost' not 'knock' New York,"
and roused for the first time to something like curiosity, read:
"To lock horns with the muckrakes and to defend New York against all who defame and censure it the Association for New York was incorporated yesterday."

I notice also "Conferences agree to short rates on woolen goods," and am reminded of the shameless bargaining of which, for many weeks past, Washington has been the center; which leads me to reflect on the political advantages of a Tariff and its wholesome effect on the national life.

Section 3 deals with Aviation and seaside resorts:

"Brave Lake Placid," I read, "Planning New Hotel."
"Haines Falls entertaining a Great Throng of People."
"Resound with the Laughter and Shout of Summer Throngs."

Section 4 consists entirely of advertisements:

"Tuning-up Sale," I read. "Buff and crimson cards will mark the trail of all goods ready for the sale. We are tuning up. By September it is our intention to have assembled in these two great buildings the most fashionable merchandise ever shown. No one piece of goods will be permitted to linger that lacks, in any detail, the æsthetic beauty demanded by New York women of fashion. Everything will be better and a definite percentage lower in price than New York will find in any other store. Do not expect a sale of ordinary proportions. To-morrow you will find the store alive with enthusiasm. This is not a summer hurrah." And so on, to the end of the page. Twelve pages of advertisements, uninterrupted by any item of news.

Section 5 is devoted to automobile gossip and automobile advertisements. Thereupon follows the Special Sporting Section:

"Rumson freebooters defeat Devon's first."
"Young Corbett' is chipped in the 8th."

"Dogget and Cubs each win shut out."

"Brockett is easy for Detroit Nine."

Glancing at the small type I read:

"Englewood was the first to tally. This was in the fourth inning. W. Merrit, the first man up, was safe on William's error, and he got round to third on another miscue by Williams. Charley Clough was on deck with a timely single, which scored Merrit. Curran's out at first put Clough on third, from whence he tallied on Cuming's single. Cuming got to second, when Wiley grounded out along the first base line and scored on Reinmund's single. Every other time Reinmund came to the bat he struck out."

I pass to the *Magazine Section*.

On the first page is the mysterious heading "E. of K. and E." Several huge portraits of a bald, clean-shaven man in shirt sleeves partially explain. E. is Mr. Erlanger, a theatrical impresario, and K. and E. presumably are his firm. The article describes "the accomplishment of a busy man on one of his ordinary days," and makes one hope no day is ever extraordinary. The interviewer who tells about him is almost speechless with emotion. He searches for a phrase to express his feelings, finds it at last, and comes triumphantly to his close — Mr. Erlanger is a man "with trained arms, trained legs, a trained body, and a trained mind." There follows: "The Story of a Society Girl," in which we are told "there is a confession of love and the startling discovery that Dolly was a professional model"; "The Doctor's Story," with a picture of a corpse, "whose white, shapely hands were clasped one over the other"; and "Would you Convict on Circumstantial Evidence? — A Scaffold Confession. A True Story." I glance at this, and read, "While the crowd watched in strained, breathless silence there came a sharp, agonized voice and a commotion near the steps of the scaffold. 'Stop! Stop! The man is not guilty. I mean it. It is I who should stand there. Let me speak.'" You can now reconstruct the story for yourself. Next comes "Get the Man! Craft and cour-

age of old-time and modern express-robbers matched by organized secret service and the mandate that makes capture alone the end of an unflagging man-hunt." This is accompanied by portraits of famous detectives and train-robbers.

There follows "*Thrilling Lines*," with a picture of a man who seems to be looping the loop on a bicycle.

And the conclusion of the section is a poem, entitled "Cynthianna Blythe," with colored illustrations, apparently intended for children, and certainly successful in not appealing to adults.

Comment, I suppose, is superfluous. But it is only fair to say that the whole of the press of America is not of this character. Among the thousands of papers daily produced on that continent, it would be possible, I believe, to name ten — I myself could mention five — which contain in almost every issue some piece of information or comment which an intelligent man might care to peruse. There are to be found, now and again, passing references to European and even to Asiatic politics; for it cannot be said that the press of America wholly ignored the recent revolutions in Persia and in Turkey. I myself saw a reference to the new Sultan as a man "fat, but not fleshy." England looms big enough on the American horizon to be treated to an occasional gibe; and the doings of fashionable Americans in London are reported somewhat fully. Still, on the whole, the American daily press is typified by the specimen I have analyzed. Sensations, personalities, and fiction are its stock-in-trade. Why? The causes are well known, but are worth recapitulating, for they are part of the system of modern civilization.

The newspaper press is a business intended to make money. This is its primary aim, which may, or may not, include the subordinate purpose of advocating some line of public policy. Now, to make money, it is essential to secure advertisements; and to secure advertisements it is essential to have a large circulation. But a large circulation can only be obtained by lowering the price of the paper, and adapting it to the leisure

mood of the mass of people. But this leisure mood is usually one of sheer vacuity, incapable of intellectual effort or imaginative response. The man is there, waiting to be filled, and to be filled with the stuff easiest to digest. The rest follows. The newspapers supply the demand, and by supplying extend and perpetuate it. Among the possible appeals open to them they deliberately choose the lowest. For people are capable of Good as well as of Bad; and if they cannot get the Bad they will sometimes take the Good. Newspapers, probably, could exist, even under democratic conditions, by maintaining a certain standard of intelligence and morals. But it is easier to exist on melodrama, fatuity, and sport. And one or two papers adopting that course force the others into line; for here, as in so many departments of modern life, "The Bad drives out the Good." This process of deterioration of the press is proceeding rapidly in England, with the advent of the halfpenny newspaper. It has not gone so far as in America, but there is no reason why it should not, and every reason why it should; for the same causes are at work.

I have called the process "deterioration," but that, of course, is matter of opinion. A Cabinet Minister, at a recent Conference in London, is reported to have congratulated the press on its progressive improvement during recent years. And Lord Northcliffe is a peer. The more the English press approximates to the American, the more, it would seem, it may hope for public esteem and honor. And that is natural, for the American method pays.

Well, the sun still shines and the sky is still blue. But between it and the American people stretches a veil of printed paper. Curious! the fathers of this nation read nothing but the Bible. That, too, it may be said, was a veil; but a veil woven of apocalyptic visions, of lightning and storm, of Leviathan and the wrath of Jehovah. What is the stuff of the modern veil we have seen? And surely the contrast is calculated to evoke curious reflections.

WANDERING BETWEEN TWO ERAS¹

BY STUART SHERMAN

Literary as well as political historians are certain to fix upon 1918 as the end of an old era, the beginning of a new one; and with increasing assurance, as that date recedes into the past, they will distinguish and insist upon the differences between the buzzing blooming confusion that preceded it and the buzzing blooming confusion that followed it. They will give to the ante-bellum era a significant name and to the post-bellum era a significant name; and by their names we shall know them; and from their names the wayfaring man will be able to deduce the characteristics of the authors who lived in those eras, without the annoyance of having to read them. This will be a convenience to those who wish to find time for reading Plato or *Clarissa Harlowe*.

I suggest that we call the span from 1832 to 1867 The Era of Middle Class Society or The Age of Gentlemen, that from 1867 to 1918 The Era of Biological Considerations or The Age of Vital Forces, and the half century for the dawn of which the cocks are now crowing, The Proletarian Millennium or The Age of Economic Units. These epithets have at least the merit of indicating a whence and a whither. When I have shown how the three periods are reflected in their respective literatures, and how they are related to one another, and how, finally, they are related to the deep current which bears the affairs of men onward whether they will or no, then the gentle reader may return to his classics, assured that his

¹ Reprinted from *The Review* of May 17, 1919, by permission of the editors.

house or his houseboat has been set in order; or he may propose an arrangement of his own.

As mirrored in literature and seen through the soft blue haze of time, that early Victorian interval which we have called The Age of Gentlemen lies before us enveloped in its own atmosphere, serene, changeless, finished, like a classical landscape, only a little damaged by the slashing of Mr. Wells and the Militant Suffragettes. What first catches the dreaming eye is the towers of the cathedral at Barchester, that Trollope built, embosomed high in lofty trees, neighbored by Bishop Proudie's palace and the comfortable dwellings of Archdeacon Grantly and Dean Arabin. Then at wide intervals in a countryside tufted with woodlands one makes out the seats of great county families like the Luftons and the Crawleys and the Austin Feverels and odd places like Crotchet Castle and Gryll Grange. Piercing the greenery here and there, rise the ivory towers of the poets: in one of them Tennyson is writing with pearl-handled gold pen his *Idylls of the King*, in another Arnold is meditating his *Tristram and Iseult*, in a third Swinburne is murmuring his *Atalanta in Calydon*, and in still another Morris is chanting his *Earthly Paradise*. These towers and castles are but the accents of the scene. For look! What populous towns and villages have emptied all their folk this pious morn to stream up by twos and threes to hear the Archdeacon's sermon? Colonel Newcome heads the line, followed by an endless procession of clergymen, lawyers, doctors, army officers, civil servants, journalists, merchants, tradesmen, farmers, and other representatives of that great class of *bourgeois gentilshommes* which began in 1832 significantly to displace the old aristocracy as the center of English society. Some of these people have a long way to go before they overtake Colonel Newcome; but they all know where they are going, and they approve of the expedition.

The predominance of a respectable middle class was England's slowly matured response to the radical challenge of the

French Revolution and to the contention that all men came to the social compact with equal rights in their hands, naked from the arms of nature. To the searching question put afresh in every age, What is man that he should inherit the earth? England replied, still cherishing fondly in her troubled heart the traditions of an ancient Christian chivalry: "Man is a creature of miscellaneous instincts and unpredictable conduct, as I have freely admitted by the mouth of Mr. Thackeray; but, as I have insisted also by the mouth of Mr. Tennyson, he has the aspirations of a Galahad, the ideals of an Arthur. Man is a being of dual personality; one side is as real as the other; if you would see him whole, you must take them both together. In his sentiments, if not always in his creed and conduct, he is a Christian; a patriot, and a gentleman. With that understanding, I admit him to my society; and I think that I can make a fairly human and creditable place of it." While that understanding endured, a considerable number of the inhabitants of England of course remained outside in mine and factory and unregarded corner, mute or clamoring for a revolution.

In the last fifty years the revolution took place. It created The Era of Biological Considerations. What we actually discover there is the destruction — not by the lower orders but by the intellectuals — of the bonds which held that earlier society together. The Era of Biological Considerations, for which Darwin and Huxley prepared the way, is not properly a society at all. Its characteristic business is not to establish man's relations in a human community but to establish his relations in the animal kingdom. This business generates a new type of literary imagination, a new notion of realism, a new criticism. Equipped with a fresh conception of man, the children of The Era of Biological Considerations re-examine the professed aspirations of The Age of Gentlemen and pronounce them hypocrisy. What the first age revered as ideals, the second denounces as shams. "Talk not to us," cry the Butlers, the Shaws, the Wells's, the Cannans, the Mackenzies of this

veracious epoch, "talk not to us of the duality of human nature, of Tennyson's Arthur and the Victorian ideality; the grand Victorian type is Pecksniff. Man is neither a Christian, a patriot, nor a gentleman; he is a 'bad monkey.' And we have had him under the scalpel. We have seen him under the microscope. He is an agitated congeries of chemical and physical forces. He is a bit of passionate protoplasm. He is a vital force."

We are all, except the very young and the very old, acquainted with the resolute and measurably successful efforts made by writers of the last half century to prove that men are not destined to be Christians, patriots, or gentlemen. It was perhaps Samuel Butler who led off by demonstrating this truth in the case of Ernest Pontifex in *The Way of All Flesh*, a novel which I thought rather dull, till I found all my intelligent contemporaries praising it to the skies as a "brilliant attack upon the institution of the family, especially the relations between parents and children." Thomas Hardy, singular in his sense of the tragic nature of his task, developed with sombre and genuine poetic power the thesis that man is a bit of passionate protoplasm plastic on the wheel of Chance, the whimsical Potter, blindly worshipped by the Age of Gentlemen as the Divine Providence. George Moore joined in with a series of novels presenting vital forces in full evening dress, yet not for a moment mistakable for ladies and gentlemen; and he has recently added what I am assured is a very brilliant travesty on the life of Jesus. G. B. Shaw contributed to the bright bonfire of shams the garments of clergymen, prize-fighters, duchesses, and chauffeurs whom he had stripped down to the naked reality of vital forces and set speechifying in a parlor; and in recent years he has launched many a brilliant attack upon patriotism. Mr. Wells, eagerly reeking of the laboratory, has also specialized on heroes and heroines who are emancipated vital forces, and he has supplemented these representations by brilliant attacks upon humanistic education and other institutions designed to perpetuate The Age of Gen-

tlemen. Mr. Galsworthy has scattered some brilliant aspersions on the institution of property; but, since the success of *The Dark Flower* has rather eclipsed his effusions on the Under Dog, he and his satellites tend to specialize on exhibitions of man as exquisitely palpitating protoplasm. I have just read, for example, in a current magazine his brilliant beginning of a new story about a London rector (of The Age of Gentlemen) and his palpitating cousin and daughter (of The Age of Vital Forces). The rector's cousin, having got rid of two husbands, is now the mistress of attractive Captain Fort. The daughter, having given herself to an officer departing for the war, "with the sole thought of making him hers forever," seems on the point of giving herself also to Captain Fort. While the Captain waits, says my author, he is "turning the leaves of an illustrated journal wherein society beauties, starving Serbians, actresses with pretty legs, prize dogs, sinking ships, royalties, shells bursting, and padres reading funeral services testified to the catholicity of the public taste but did not assuage his nerves."

One cannot compose the literature of this period into a picture of society; it doesn't compose. Like Captain Fort's journal, it presents us a bewildering medley of impressions. It is a picture of disorganization, of a human welter without top or bottom, such as one finds in the novels of Goncharov, Dostoévsky, and Artzybashev. The writers who express the prevailing spirit of the time represent society as breaking up under biological criticism into the social anarchy of a state of nature. The more vigorous poets have left the ivory towers to go a-vagabonding and ballad-singing down the highways of the earth; others palpitate like exquisite jelly-fish responding to physical stimuli in a protoplasmic prose, sometimes called free verse. Only the novelists are lyrical; and they are lyrical perforce in the general decadence of the dramatic imagination and the confusion of the social scene.

The exceptions — Meredith with his picture of a coherent prosperous intellectual aristocracy, Bennett with his picture

of a coherent prosperous canny bourgeoisie, Gissing with his picture of a miserable "ignobly decent" one — these exceptions must be regarded as survivors, retaining in a hostile environment the standards, the aspirations of a former age. Mr. Chesterton is obviously Dickensian. . . . De Morgan is not mentioned at all. The "ethicist" Stevenson with his knightly pose is of course still more out of his setting. As for Conrad and Kipling, neither of them is a painter of society. Conrad is the voice of the vast wistfulness of men who remember hearth and home and household gods but are exiles roaming in African wildernesses, sailing desolate seas, outcasts on solitary islands, mixing with human derelicts and savages, defeated, forgotten. Kipling, on the other hand, is the celebrant of vital forces adventurous, successful, disciplined to the level of military and administrative efficiency, better for the barracks than the parlor, many pegs below the fine wits of Meredith's world, several pegs above the palpitating protoplasms of Mr. Galsworthy's, good for imperial adventure, good for deciding in a world-society that is lapsing into barbarism which forces are fittest to survive.

On this scene the Great War breaks — surely not as an interruption but as the completion of the overmastering drift of the age towards a return to nature. It was precipitated by Germany, because she first among the nations worked up the results of her biological considerations into a clearly defined national policy. Checking the naturalistic reversion at Mr. Kipling's level rather than at Mr. Galsworthy's she sent to the battle line not exquisite protoplasms but efficient vital forces. As fast as we could, we all followed suit. And for four years human society in the greater part of the world gave place to a primitive physical conflict in an ingenious and sophisticated branch of the animal kingdom.

The war is over, and every pleasant person one meets talks hopefully of a new age. Those with the faintest idea of how it is to differ from its predecessor usually betray the vacancy of their imaginations by a facile use of the word "reconstruc-

tion." But no hopeful person wants to reconstruct The Age of Vital Forces; that has been too thoroughly discredited. What considerations are going to take the place of those biological reveries which so profoundly affected the imagination of the preceding generation? Patriotism is still a little under the cloud of "vitalistic" nationalism. Christianity is not the prime concern of the reuniting churches, but the minimum wage. There is nothing visibly pointing to an immediate restoration of The Age of Gentlemen. In recognition of certain signs of the times—notably those great bodies of men who have discovered a bond strong enough to hold them together and to make them feel alike, think alike, act alike, and make the Government "stand and deliver"—I have ventured to call the coming period The Proletarian Millennium or The Age of Economic Units. In the new age, when the searching question is asked, What is man that he should inherit the earth? the response will be: "Man is a paid laborer. He is a wage-earner. Give the words what breadth and scope you like." I don't think these definitions quite satisfy every aspiration of the heart; but they are an immense improvement over those which were current in The Age of Biological Considerations. They lift man at once out of the animal kingdom; animals are not wage-earners. They place him in a society at least rudimentarily human. They suggest rough elementary forms of individual and social discipline for other ends than battle.

As we have had only six months of the Millennium, its literature is not yet abundant. The front pages of even the current magazines are still filled with the naturalistic work of the old school. But happily the advertising sections, always written by men of great talent who understand the latest condition of the heart of the people, contain many jewels of the new economic imagination. I select one which indicates pretty well the direction which the march of progress may be expected to take in the next fifty years under the new social leaders. It is headed "Free Proof That I Can Raise Your

Pay." It recites a truly inspiriting little tale about a young man who, when he consulted the advertiser, had nothing: "To-day this young man is worth \$200,000. He is building a \$25,000 home—and paying cash for it. *He has three automobiles. His children go to private schools.* He goes hunting, fishing, traveling whenever the mood strikes him. His income is over a thousand dollars a week."

I think that two automobiles might suffice, unless one can also afford a cook. But is there an impecunious Economic Unit that does not thrill responsively to literature like that? And in that thrill do we not discern "organic filaments" of a new order? Man is a worshipper of clothes—and woman, too, though at present she seems to prize them in inverse ratio to their quantity. Even in the shaggy "Bolshevik" breast there lurks a furtive desire for a silk hat and a fur-trimmed overcoat, and a slumbering but inextinguishable liking for the manners that go with the clothes, the sentiments that go with the manners, and the principles that support the sentiments. In this universal and ineradicable passion for clothes lies, at present, the reformer's chief hope of bringing the whole body of English society "into one harmonious and truly humane life," that far-off goal towards which the current sets beneath all the whirl of conflicting tendencies.

THE END

